

# IONAH'S

CONTESTA-

TION ABOUT

HIS GOVRD.

IN A SERMON

DELIVERED AT

*Pauls Crosse. Septemb. 19.*

1624.

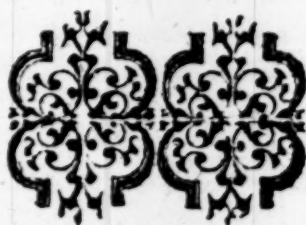
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By R. W. Preacher of Gods Word.

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IONAH 4. vers. 9.

*And God said to IONAH, Doeſt thou well to be angry  
for the gourd? and he ſaid, I doe well to be angry,  
even unto death.*



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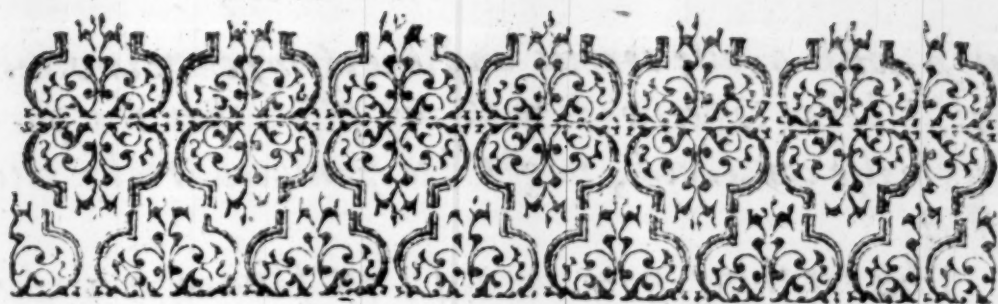
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# TO THE RIGHT WORSHIPFULL

Mr. THOMAS AVDLEY  
ESQVIER.



*I R, Considering with my selfe the over-flowing fancies of these daies, the desire beeing growne common vnto each man almost, to see himselfe in Print (wherein is observable much vanity vnder the Sunne) it was not my purpose from the beginning, to make publike, further then by publishing with open voyce, these my poore indigested labours: and if by adventuring into the light, I be equally censured to fall vnder the same taxation which I have laide vpon the times, it would proove but an addition to my vaine attempts to lay the imputation vpon other mens perswasions.*

*Thus far notwithstanding in this last particular, I must not dissemble; that reading the counsell of a faithfull friend, who hath iudiciously censured the Diseases of the time, and in the first place doth note such who love to write every thing, and such who affect to write nothing, thing, I inclined to his reasons, and then overcome well.*

## THE EPISTLE,

nigh with a selfe conceit and lone of my owne inventions, I began to perswade with my selfe, that the purpose halfe-conceived, might bee produced really into effect.

This one thing in serious wise, yet faintingly under the silent language of my pen, I doe pronounce, how full of Interiections, the studie of this Theme was which Sermon-wise I have unfolded: so why may I not againe without suspicion of selfe flattery presume, that in the same, I have not travelled altogether in vaine: but as I discovered some sparkle of new light to the settling of the peace of my owne soule, so I trust the perusall hereof shall not proove ungratefull to others, who study after patience, and to please the Lord with uprightnesse in the land of the living.

Why with you Sir, rather then others, I have desired to leave this simple gage of my hearty regard and sincere affection, I must confesse, that friendly vsage and kinde respect continued since the time you first had sight of mee beyond my merit, and the ordinary use to strangers, hath made me not only hold in reverence your liberall disposition this way; but also to advance my thoughts higher in a speciall regard vnto Divine providence, with patience to expect the issue in this and other occurrents, whereof vnto my promised content in private, I have made particular application, and under this name doe crave pardon for my boldnesse if I have erred.

When Rachel had borne Naphtali, shee expressed the travell of her soule, by the name shee bestowed upon the fruit of her body; shee had wrasted with much paine in her inward desires before shee could bring forth, therefore shee gave the childe's name from wrastring, shee called him Naphtali. Iacob wrasted with God and prevailed; and  
thence



## DEDICATORIE.

*thence is the name bestowed upon all Gods Elect; he is no childe of Israel that is no wrestler.*

*whither it be with our flesh and blood, or in an higher kinde, with Principalities and Powers, or in the highest degree with God himselfe, with teares and prayers and strong cries, and otherwhiles with pangs and terrors, with grieve, with anger, anguish, and bitternesse of spirit, we must all that looke for the blessing wrestle the wrestlings of God.*

*Thus Abraham wrestled a long time before he obtained Isaac; Isaac wrestled twentie yeeres before he obtained Iacob, and Iacob by his wrestling got the name of Israel: Rachel was a woman-wrestler when she brought forth Naphtali, an example to instruct her weaker Sexe in the like trade of wrestling, and Hanna did sustaine a long and grievous wrestling; yet in the end shee had power with God, and brought forth Samuel.*

*Lastly, Ionah was a wrestler, and so am I: Further to expresse which, then to the common Reader I doe forbear, for whose sake chiefly, I have enlarged those Meditations, which were vitered lately in a great assembly, have collected them into one forme, and doe now make humble offer of them to your gentle intertainment. The which kinde of testimonie of my sincere meaning and dutious loue professed to you, I have rather made choice of, then as the vsuall manner now adaies is, to prefixe a large Encomium of titles, honours, words of Worship and of Worth, termes of the highest elevation, and straines of the lowest and most prostrate submission, with many other superlative peerelesse comparisons, and farre fetcht commendations, and to place it in the front of their writings in a forme Dedicatory, to give lustre to all the pages following,*

## THE EPISTLE, &c.

lowing, whether to the Lords or Ladies, Patrones or Patronesses.

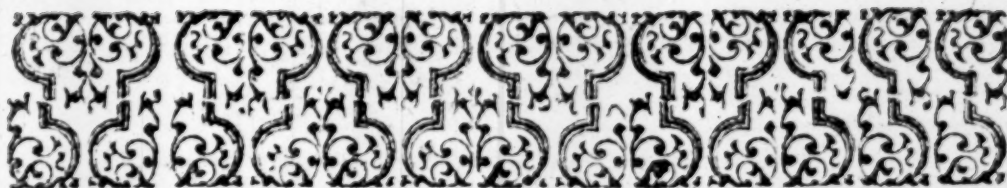
Which kinde of writing, as it was never practised by mee, so Sir I hope, you doe presume, the same not to bee affected by you; whose retired integritie and unshaken constancy, in the strictest course of mortification doth well witnesse, that you more respect the praises of God then of men. For which cause I have the more heartily desired an increase of your good opinion towards mee, and an happy confirmation of that bond of mutuall good liking, whereof I have seene some faire beginnings.

Accept Sir then of this my kindnesse, the fruits of a ready minde, the pledge of my love and true observance only as it respecteth you; a testification of my good will to Sion, and the building up unto further holinesse, as it respecteth others not yet growne, but groaning under their imperfections; a fruit of my inward labours & strivings, my Naphtali, my Benoni, pained as I was in the conception, grieved in the production, & after, as respecteth my selfe and halting yet hopefull indeavours in the vineyard of his Church. And so I commend it and my selfe once more to your friendly acceptance, and your counsels, wishes, and whole selfe to his happie guydance, who is God of all true comfort and consolation to his chosen Israel, and rest,

An unfained lover of your Person,

a studious observer of your Worship





*Jonah's Meditation vnder his Arbour.*

**T**O's't by Sea, by Land distrest,  
Jonah here hath found some rest.  
When others live in houses feel'd  
My bed and boade is in the field.  
What care I then? so I may have  
The comfort which of God I crave.  
Heare Lord, O heare now my request,  
Then is thy servant Jonah Blest.

*Advice to Jonah.*

What though with wealth some doe abound;  
Content, it springs not from the ground,  
A little to the iust is blest,  
When great reuenues are accurst:  
And Nineveh shall be consum'd  
Which of her glory hath presum'd.  
But Jonah thou art ignorant,  
A selfe-will'd man and male-content,  
Who measurest the Lords decree  
According to thy fantasie.  
Therefore thou art now sad, now glad,  
Whence is this mutabilitie?  
The Lord the same, our nature's bad  
He changeth not, though chang'd be we:  
Then doe thy office, but consider  
The Gourd that spring's from'th ground  
(Will wither.)



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HIS whole Propheſie or Booke of  
*Ionah*, may well for the ſtate there-  
of be ſo conceived, as to be borne  
forth by way of Dialogue or In-  
terlocution betweene the Lord and  
Him: the Argument maintained  
ſometimes directly, ſometimes in-  
directly; by Word, by Signe, by  
Practiſe, by Example.

The Lord begins: The word of the Lord came vnto *Ionah*,  
the ſonne of *Amittai*, &c. *Ionah* answeres diſobediently.  
The Lords ſends him to one place, hee goeth to another.

B

Then



Then the Lord speaketh againe, but by his creatures, opposing his practise against *Jonah's*, and maintaines his Argument by the Windes, the Marriners, the Whale-fish; and so the controversie descendeth into the bottome of the Sea.

At the third Chapter; Behold, A new Scène of trouble beginneth. The word of the Lord came vnto *Jonah* the second time; saying, Arise, Goe vnto Nineveh that great Citie, and Preach vnto it, the preaching that I bid thee.

Here *Jonah* answeres like an obedient seruant, conforming his practise to the Lords command.

But soone after (his Message, according to the tenour thereof, not taking effect) he shewes his discontented minde; and the same expressed in angry tearmes, inwardly conceived, by way of expostulation, in the beginning of the fourth Chapter.

Then the Lord enters parley with *Jonah*, after a friendly manner, *Doeſt thou well to be angry?* the Lord replies vpon *Jonah* by a loving signe, and the Lord prepared a gourd, &c. and thereof *Jonah* was exceeding glad.

But now, *Iterum ſaniunt ira*; Anger breakes out againe: The gourd withers, *Jonah* frets; the Lord speakes, *Jonah* answeres; the one friendly as before, the other frowardly: *Jonah, Doeſt thou well to be angry?* yea saith *Jonah*, *I doe well to bee angry, even vnto death.* The next words conclude the prophesie and whole disputation directly against *Jonah*: And thus may be conceived the frame and structure of the whole Booke.

This Text is a plaine part of the Dialogue, disputation, contestation, or contention (which you will); and herein more particularly are obserueable, the parties contending, the Lord and *Jonah*: the manner how the contention or controversie is carryed, and it is by word, or saying: God said to *Jonah*, and againe *Jonah* said to God.

The matter in question is expressed in the word, *angry*, and therein I shall speake of anger somewhat largely: the question in speciall, is concerning *Jonah* his anger, and therein I shall deale more strictly. And thus far on the Lords part.

The



The answer of *Jonah* hath likewise in it these three specialties, answerable to the three parts of the former *Quere*, which may easily bee apprehended in the question by the Lord, specially directed to *Jonah*.

First, here is a simple affirmation on *Jonah's* part, the Lords question first implying thus much, *Jonah*, art thou angry? yea, saith *Jonah*, I am angry: Secondly, a peremptory affirmation or iustification, *Doest thou well to be angry Jonah?* yea, *I doe well to be angry*. Thirdly, a deepe aggravation, *Doest thou well to be angry for the gourd?* yea, *I doe well to be angry unto death*.

### *The first Circumstance.*

The parties contending are the Lord, and *Jonah*. *Impar congressus*, a most vnequall match: and yet *Jonah* farre the weaker, hath also the weaker cause in hand.

*Tu domine fundasti celos*, Thou Lord in the beginning hast established the heavens, and laide the foundation of the earth, and formed the spirit of man within him. Great is our God, and great is his power, his wisdom is infinite.

Now looke vpon *Jonah*, and who or what is he? at the best, but a weake and mortall creature, a man borne of a woman, of few dayes and full of misery; hee commeth vp and is cut down like a flower, he fleeth as a shadow and abideth not. And dost thou open thine eyes vpon such an one, bring such one into iudgement with thee, saith *Iob* in the same place? Here is instruction for all in places of Superiority; let them learne from this one example of the Lord here, how to carry themselves towards their inferiours.

Doth the Lord vouchsafe to reason with *Jonah*, and give him account of his doings? who then art thou that dost swell against thy brother, and disdainest to answer thy fellow-servant?

Drop downe yee heavens from above, and let the skies powre downe righteousness. Woe be to him that striveth with his maker. For wee may not search into the Lords counsell, further then he hath revealed (it is farre more dangerous then to meddle in mans matters) but there admire

where he hath concealed. Howbeit, we see (to the shame of our pride and scorne of our haughtie stomackes) the Lord full often doth not refuse to commit himselfe to the tryall; the Iudge to be iudged by vs his vassals: Therefore hath he appointed a day wherein he will iudge the world in righteousness; and the consciences of wicked men, who refuse his iudgements now, shall be made to acknowledge his iustice then. Thus speakes the Apostle: and he alleadgeth it out of the Psalmes, that thou mightest be iustified in thy sayings, and overcome when thou art iudged.

Let then all petty gods, take example from this great God, whether they be Kings or Rulers, or Magistrates, or Officers, or Masters, or Fathers of Families; since God is equall towards vs, (and that the heavens will one day declare) let vs learne equitie and faire dealing one towards another. This lesson had *Iob* learnt Chap. 3. 13. If I did despise the cause of Man-servant, or Maide-servant when they contended with mee, what shall I doe when God riseth vp? and when hee visiteth, what shall I answer him?

Thus shall we walke worthy the title of Gods; otherwise, breake the teeth of the vngodly and malicious, smite out the Iaw-bones of the Lyons, O Lord.

For such, who walke not according to this rule, retaine no longer the image of their Maker; but are degenerated into Lyons, Beares, Tygers, evening Woolues, and so are they called in Scripture.

### *The second Circumstance.*

Here the question is, how the saying came to *Jonah*, againe how *Jonah* spake to the Lord. Was it *facie ad faciem*, face to face? not so. It was a Priviledge of *Moses* alone, *Exod.* 12. That the Lord would speake to him face to face, and this but in a figure too; there being intended thereby, but only a more familiar kinde of presence or dealing with *Moses*, then with any other the Prophets, vntill Christ came: for when *Moses* desired to see the glory of God, and his very countenance, it was permitted to him only, to haue a sight of his Backe-parts while his glory passed by. This being



being a received truth : That no man can see God and live, I meane the life of Nature ; more then the waxe can indure the heate of the fire without melting.

And for this cause, neyther was it the voyce of the Lord proceeding immediately from his spirit, which spake to *Jonah* here, or to any of his Prophets elsewhere : For as no man hath seene his shape, so neyther hath any man heard his voyce at any time, as sayth our Saviour, *Ioh. 5. 37.*

The voyce of the Lord (sayth *David*) is powerfull, the voyce of the Lord is full of maiestie, &c. but in his Temple doth everie man speake of his glory. And truly, vnlesse wee first take comfort in hearing the Lords voyce in his Temple, and that by the Ministry of man daily delivered, wee shall take little pleasure in hearing the Lords owne voyce which shall shake both heaven and earth, much more the consciences of all sinners, when he shall show himselfe in farre more dreadfull manner then once he did vpon Mount Sinai.

But how came the voyce to *Jonah*? I have shoven you negatively how not ; was it then in audible manner from without? audible or rather intelligible it was to *Jonah*, but in secret and from within, like that still small voyce that came to *Eliab*. The Lord spake vnto *Iob*, but out of the whirle-winde, and *Iob* therewith grew humbled, before a man most daring.

And I thinke, had there to this voyce, in what kinde soever it came to *Jonah*, beene ioyned, but some powerfull signe of the Lords presence, *Jonah* durst not then have carryed himselfe so petulantly, if the Lord had spoken to him ; whither out of the whirlewinde, as to *Iob* ; or out of the flaming bush, as to *Moses* ; or out of the storme, as to *Eliab* ; or in a more excellling vision as vnto *Daniel*, as vnto *Iohn*. *Rev. 1.* He durst not then have replied as he doeth, much lesse (if, as he is, in his owne ineffable existency had God spoken) durst he once to have muttered.

It is true, the Lord doeth sometimes speake audibly, striking the outward sense of man ; as by the Trumpet which called vnto *Iohn. Revel. 4.*

Againe, sometimes hee hath revealed himselfe visibly to

6 *Jonah's Constellation, about his Gourd.*

the eye of mans body ; and so he did to the young man, with *Elisha* the Prophet. 2. *Kings* 6. 17. and to *Paul*. *Actes* the 9. 3.

Sometimes againe, and that very vsually vnder the time of the old Law, he hath revealed his will to the fantasie, or imagination, and that by a dreame in the night.

Lastly, and that most specially, and most inwardly, of all hath the Lord made known his purpose to the minde of man ; his intellectuall or vnderstanding part, as the most essentiall part of man, and most capable of Divine revelation. But this last hath not happened alwayes after one kinde and manner, but sometimes after a more abstracting and ravishing sort; the man for the present being so disposed, that hee knowes not whether his spirit bee in or out of his body, at the leasure, the spirit being for the time deprived, the vse of any the senses, that it may attend the better to heavenly visions.

Thus was *Ezekiel* carryed out of himselfe into the valley of dry bones, *Paul* into the third heavens, thus fell *Peter* into his trance.

Sometimes againe (to come to the question in hand) and this most commonly to his Seruants the Prophets, the Lord hath given his word or his signe by a secret instinct or inspiration.

Thus was the manner of olde, and that thus it was with *Jonah* in this place may appeare by the context, in comparing this speech with the precedent verse, where is set downe that *Jonah* fainting, wished in himselfe to die, and said, it was better for him to die then live.

This wish or speech of *Jonah* was secret within himselfe, no eare heard it but the Lord, and so the Lord in secret againe doth answer him, and hee againe answers to the Lord. The Lord saide to *Jonah*, and *Jonah* saide to the Lord : the manner and carriage of which saying, and interchange of speech, as it was secret and silent, so no thoughts could vnderstand but the heart of *Jonah*, and the Lord only.

Shall we now apply this? the Author to the Hebrewes, hath done it in these words; God who did in times past at di-



vers times and sundry waies speake vnto the Fathers, the Prophets have in these last daies spoken to vs by his owne Sonne whom hee hath appointed heire of all things, by whom he made the worlds.

Now which kinde of speakings had you rather choose? whither by seruants in the house, or him that hath made the house and is heire of all. Some there be who say, O that we had lived in the daies of the Prophets, or the Prophets now in our daies, for then should we be visited with new revelations and visions from the Lord.

Hence spring vp, almost in all ages, those Anabaptisticall spirits pretending daily, new revelations, but inspired from hell, to leade away vnstable soules, which will not content themselues with the sound doctrine of the Gospel, delivered by Christ Iesus the only Sonne of God.

To this end also have the Ministers of Antichrist devised new traditions and vnwritten verities to feed the humour of such men, that they all might bee damned saith Saint *Paul*, who beleeve not the truth, but have pleasure in vnrighteousnesse: in his second Epistle to the Thessalonians.

O remember the saying before, that God spake diuers times and diuersly to the Fathers, the Prophets; none of them, for the time, being able to deliver an absolute forme of doctrine, but as expecting daily somethings yet to bee added, they waited for further revelations or inspirations from above.

And shall we expect that doctrine, which they left imperfect, to be made vp or perfected, by the giddy spirits or furious phantasies, of such who come like the old Prophets; I have dreamed, I have dreamed?

O no, God hath spoken to vs in these last dayes by his Sonne, the heyre of all, who came out of his Fathers bosome, and therefore hath revealed his whole will concerning our salvation and the means thereof; and the same to remaine without any addition, alteration, or change, to the end of the world: he hath also sealed the same by the witnesse of his spirit in the hearts of all beleevers, so that we may say with *Peter*, whether shall we goe from thee? for thou hast the word of Life. &c.

To conclude, since Saint *Iohn* wrote his revelation which he received from Christ, there is to be looked for no other Revelation whether from Angels or men, but cursed is he that addeth or taketh away from the words of the Booke of this Prophecie, or from the writing of any other the Prophets, Euangelists, Apostles.

This word of God saith, *S. Paul* to *Timothy*, is able to make the man of God perfect; what neede then any other helpe and furtherance, perfection being by this word to bee attained vnto; a perfection greater then that the fathers, before Christ, saw, a perfection so farre as is conuenient, during the state of our mortall life and Pilgrimage here, vntill that glorious day in full strength breake out, and the shadowes clearly be chased away.

### 3. Particular.

Anger in generall may bee defined, a commotion of the minde for some supposed evill, ioyned with an appetite of revenge.

Let the parts be examined. I say, first a commotion for that it is not a simple affection but compounded of hate or dislike, and hope; hate for some conceived iniury, & hope to be revenged vpon the iniurer: yea it drawes the whole man into commotion; the head deviseth, the hand acteth, the feete cannot abide in one place but runne the paths of destruction; all the inward powers are likewise troubled: our love perplexed, feare confused, desires inflamed, our reason perverted; and the whole man doth suffer paine together with the passion and is disordered. Therefore not vnfitly doe I call it a commotion.

So also is it a commotion of the minde not of the humor, or complexions principall; it being the iudgement of Divines so likewise of true Phyllosophy, that the passions may bee occasioned from the divers temperatures of the body, but doe proceede principally from the disposition of the divine soule; according to the truth of this principle, that the soule is the prime moover in the body, and it were a thing monstrous and absurd to affirme that the humours of the body have any power over the soule to worke vpon it contrary to  
its



its immortall and impassible nature, impassible of any power save onely from that hand which made and infused it.

Besides many arguments tending to which purpose, receive this one for all, namely, that two the most principall affections governing in this life, love and ioy are not determined together with the ending of the story of our dayes, but doe accompany the soule, and are inherent in the same after, as without the expression of which two there can bee no happinesse; a cleare euidence that both the soule was the prime moover while it dwelt in the body, so that it doth retain the same power and that in a more noble kinde, when it is without the body.

I adde this moreover, that it ariseth from some supposed evill. For there is not alwayes a reall and subsisting cause of our anger. The Pope was angry for his Peacocke, the Pope was angry for his Porke, and wee are often angry with our very shadowes.

And lastly I say, ioyned with an appetite of reuenge, and therefore wee see commonly at the first apprehension of any wrong, that the blood doeth recøyle vnto the heart, and by and by into the face; as a Blood-hound or Mastiffe, to flie into the face of the iniurer.

Among all the passions, by God planted in the nature of man, there is none more violent then that of anger; and for this cause truely, because wee are by nature more impatient of euill, then we are coueting of good, made senselesse sometimes through the cloying excesse of present delights, but too quicke and sensible enough, euen of the least supposed euill, where against anger doeth chiefly bend its force.

It is nourished with the most bitter humour; a bagge of gall hath angers food, it feedeth on the same with greedines, yet without all delight, and thirsteth after humane blood.

It is a Serpent that eateth out her owne bowels; a wilde beast that scorneth to bee tamed; a sacke full of poison; a fire pent vp within the bones; a flame when it breaketh out to consume others.

It is a sicknesse of the Soule, a Frenzy, a Fury, a Madnesse.

*Ora tument ira, nigrescunt sanguine vena:*

*Lumina Gorgonia savius angue micant.*

The lips swell, the blood turnes blacke within the veines;  
The eyes more firie red, then are Gorgonian Snakes.

What, have not Poets and heathen Moralists, written in the reproach and dispraise of anger? Let him that is angry, before hee strike his fellow, behold his owne countenance in the glasse, and then let him beate his anger first, which hath thus transformed and disfigured him.

Notwithstanding, hee who hath placed the sand a bound for the sea, that intractible and foming Element, who hath taught the Vnicorne to abide by his crib; hee doeth nurture Beares, and teach young Lyons to seeke vnto him for their prey; Woolues, and Badgers, are his obedient slaues.

Yea the poison of Aspes, Scorpions, and Toades, are tempered by his great hand, to the common good of the generall body; his hand hath also tempered the passion of anger, to the good of the lesser body man-kinde.

I hold not with the Stoickes, who hold a vacuitie of passions; Christ our righteousness was angry, sometimes when he lived vpon earth, as also he wanted not any other the affections, grieffe, ioy, &c.

In heaven there shall bee perfect peace, and ioy without interruption; and I see there no cause of anger. As the in-trailes therefore of the beasts vnder the Law, were exempted from the sacrifice: so the spleene and gall of our natures, which serue here onely to feed our malecontented passions, shall be exempted, it may bee, or left at the bottome of the hill; when wee ascend that holy Mount, which reacheth above the cloudes, and the Citie which is the mother of vs all.

But in the terrene condition of ours, so thoroughly seasoned with euils, the onely true objects of anger; God hath seated it among the other affections of the minde, as not onely vsfull, but necessary in this life; and it is that to the soule, which the Nerue is to the body, a whetstone of fortitude, a spurre to vertue, and honourable actions.

Among



Among all the other parts therefore, before mentioned in angers description, let vs take into a little further view, the obieſt whereupon it is bent, and concerning which it is to be directed.

The onely obieſt of anger is evill, whether reall, or apparant, but moſt truely reall; and therefore *Jonah* here was much miſtaken, in that he made God the obieſt of his anger, who is goodneſſe it ſelfe.

Others have divided anger according to the obieſts, into anger inhumane, as to be ſavage againſt kinde and kindred; madde, as that of *Balaams*, to be angry with his Aſſe ſenſeleſſe; as that of *Xerxes*, to bee angry with the Mountaine *Aethos*, to be angry with the River Hellespont.

I affirme, that evill is the onely obieſt of anger, and is in our ſelves or others.

Fiſt for our ſelves, for there is a time, when wee ought to be angry with our ſelves.

An old man there was once heard chiding, hee was asked with whom? with a certaine old man quoth he, who weareth gray-haires, but wanteth vnderſtanding. And ſo *Plato* vpon a time, went in haſt to beate his ſervant, and taking the ſcourge of correction in his hand, hee ſtood ſtill for a good ſpace, with his hand liſted vp, and in the end ſpake thus; *exigo penas ab irato*, I chaſtiſe quoth he, my owne anger.

Thus anger rightly beſtowed againſt our ſelves, the Apoſtle doeth commend in the 7. Chap. the 2. Epiſtle to the *Corinthians*, as a noble branch of repentance, or godly ſorrow. For the ſame, that yee ſorrowed after a godly ſorrow, ſaith hee, (among other fruites) what indignation or anger hath it wrought? Yea what revenge? What anger will you ſay? Why, be angry ſaith Saint *Baſil*, againſt your finnes, the divell, lies, vanities, your ſelves.

What revenge? Be revenged vpon your finnes, the divell lies, vanities, your ſelves.

Oh, when will the edge of our anger, of our revenge bee turned this wayes! This is a noble anger, to be angry with what God is angry; a worthy revenge, when vertue doeth chaſtiſe vice. Behold ſaith the Apoſtle, hee ſpakes it with

an *Ecce*, the same that ye sorrowed as ye ought, what anger? what revenge, &c. This is a victory most acceptable vnto God, and shall be crowned of him, with a crowne of glory.

There is a time also, wherein wee may be angry with our brethren, but with greater caution ought this to bee tempered.

For we are but seldome angry with our selues; but often with our brethren; but a very little angry with our selues; very much with our brethren, making that to be but a mote in our owne eyes, which is a beame in our brothers.

The Apostle hath a very apt, and wholesome admonition to this purpose, in the first verse of his fourth Chapter to the *Galatians*, each word containing a secret argument to innocent anger: Brethren, if a man be overtaken with a fault, yee which are spirituall, restore such an one in the spirit of meekenesse, considering thy selfe, least thou also bee tempted.

More specially, in our anger to others, obserue wee these two, the manner, the measure: for the manner, walke according to the old rule well knowne, little practised; hate the offence, love the person.

How can this bee? I answer, how is the father angry with his childe? Even so, that though hee chastise the fault, he loveth the childe; so be angry with thy brother, that yet thou be in charitie with him.

This is an hard lesson, may some say, both to hate, and love, at the same time: but in other matters of lesse waight, thou knowest wisely enough, how to distinguish.

For if thou have a garment that is bespotted, thou knowest how to take out the spot from thy garment, not to reiect the garment for the spot: even so take out the moth that is in thy brothers eye, but preserve and doe not destroy the eye, because of the mote in the eye.

So for the measure of our anger, I shall not neede in many words to prescribe.

It was prohibited to the Iewes, in correction to their brethren, that they should not exceede the number of fortie stripes; wee being for the most part in cases of private



revenge culpable of that which was objected against the Israelites by the Prophet *Obed*, in their dealing against their brethren of *Iudah*, vnder the raigne of *Abaz*, viz. that they persecuted them with a rage that reached vp vnto heaven.

Our Saviour in the 5. of Saint *Mathew* doth mention three degrees (besides actuall murder, which is to bee punished with death by mans law) of vnlawfull anger.

The first in thought, he that is angry with his brother, the second in gesture or signe, hee that saith to his brother *Racha*, which word signifies anger, and in the speech of our Saviour doth forbid all signification of our anger to our brethren, either in looke or countenance, or by any other signe or gesture.

The third sort of vnlawfull anger there mentioned, is expressed by word, or tongue; hee that saith thou foole, or gives any other reproachfull prouoking termes, or speeches to his brother.

The whole text runnes thus, Whosoever is angry with his brother without a cause, shall be in danger of the Counsell; but whosoever shall say, Thou foole, shall be in danger of hell fire.

Then beware of offending in the first kinde, being angry in thy secret thought against thy brethren, take heede more especially, it be not manifested by some outward signe, take heede most of all these, it breake not out into intemperate language.

If thou feare not the Iudgement, feare an assembly, or counsell; if you feare not the counsell, stand in awe and tremble at hell fire.

But heere now a very necessary question doth arise; If anger be so strictly forbidden as we see; what course or remedie is then left vnto vs in all iust provocations of wrath, and concerning the manifold iniuries; which are daily offered to our persons, how are we to behave our selues?

A question truly well worthy to bee discussed, and the same very apt and pertinent to the Treatise of Anger.

Wherefore I answere, that we ought at all times abstaine from anger, even to our very thoughts, saving in the



manner as is before spoken to be angry with the sinne, not with the person.

Howbeit, we are not debarred the vse of lawfull courses, in the remedying of wrongs, and preventing further damages, when we are iustly thereunto provoked, and cannot otherwise maintaine peace.

But wilt thou know wherein? tread not the path of revenge, and goe not in the way which thy intemperate anger would leade thee: But follow the counsell of thy blessed Saviour; whose words in this cause are so plaine; I wonder any man should mistake, whose aduise is so wholesome, I wonder all men doe not more regard it. *Matth.* 18. 15. These be his words, If thy brother shall trespass against thee, goe and tell him of his fault betweene thee and him alone, if hee shall heare thee, thou hast gained thy brother; but if he will not heare thee, then take with thee one or two more; that in the mouth of two or three witnesses, every word may be established; and if hee shall neglect them, tell it vnto the Church, but if he neglect the Church let him bee vnto thee as an Heathen man or Pagan.

Where you see, all meanes by Christians lawfull to be vsed, to be expressed by our Saviour; the first priuate, the second more open, the third most publike; all friendly, but if all will not serue, he is no longer to be esteemed as a friend, with whom we are to deale.

The two first are well knowne, but how little vsed; therefore the right vse of the last is vnknowne or most abused: By which last, the Church, I doe vnderstand; such as are deputed in the stead of Christ for well ordering causes, called by some the Church representiue.

For our Saviour here speakes from the manner of the Iewes Common-wealth, who had Elders in every Citie, the first beginning whereof was from *Iethro*, whose office was to heare and iudge of controversies, and end suits in law: Answerable whereto in our Common-wealth (comparable, I thinke I may boldly say to that of theirs, and inferiour at this day to no other, for matters of Policie and Church-

government, if as truly executed) for Ecclesiasticall matters, are the spiritualitie, and such as study the Civill lawes: in matters temporall, the Magistrate, and they who studie the Common lawes, for the maintenance of outward peace, and tranquillitie, in this our Church and Common-wealth. Let this be the Church then in this sence: Tell the Church, (not a Presbyterie compacted of I know not who, as the Reformists of our time would) the Governours in this our Church and Kingdome, appointed for the outward preservation of peace and tranquillitie.

And this is the way, the order; every man ought to vse in particular, to worke his peace and agreement with his aduersary.

Not first to runne to the Church, to tell the Church, as the vsuall manner now adaies is; falling at first to suits in law, open contentious, branglings and ianglings in Courts Ecclesiasticall and Temporall, whereof their is no end; God iustly punishing contentions minds, because they love not peace, with dissentions, all the daies of their lives.

But this is the course we ought to vse, if we meane to be directed by Christ his aduise and counsell.

First, goe to thy brother, and admonish him of his fault betweene thy selfe and him alone in friendly manner. What hurt can come vnto thee by doing so? for if thou gaine him to a better minde, then blessed shalt thou be of the Lord, and he will also blesse God for thee, this is to love thine enemy according to the perfect rule of charitie.

If he regard not this, then take with thee one or two more according to the rule in the second place prescribed; thou hast cast him before God, so before men also; if hereby he proove not bettered; thou thy selfe thus bridling thine anger, hast freed thy owne soule from the danger of Iudgement, and Counsell, and hast brought him within the compasse of both, that God in due time may revenge as a Iudge, & men may witnesse his iustice against thy aduersary.

But lastly, continuing still obstinate to bee thine enemy without a cause, thou mayest then complaine to the Church of him, *Dis Ecclesia*; Tell the Church of him, bring him



to the Bench, or to the Barre before the Iudge, whether Spirituall or Temporall; that he may bee openly convicted in Law, and then if still hee remaine refractory, let him be to thee as an Heathen or Publican, as a man excommunicate.

Thus it ought to be my brethren, this is the right order of proceeding; Peace be vpon them and vpon the Israel of God, peace shall be vpon them, and vpon the Israel of God, who walke according to this rule.

But what shall I say, the case being farre otherwise? I will take vp my complaint with the Prophet *Isaiah*: Iudgement is farre from vs, neither doth iustice overtake vs, wee waight for light, but behold obscuritie; for brightnesse, but we walke in darkenesse.

We roare all like Beares, and mourne like Doves; Citie and Countrey cry out for Iustice, Iustice; Citie nor Countrey doe take the right course, proceeding in that order our Saviour hath left vs, therefore are many overthrowne in a rightfull cause.

Hence springs that generall clamour against Lawyers, (which howsoever God will not overpasse, and a fearefull woe there is belonging to the vniust nourishers of debate; to thee also doe I say, whose office it is to determine controversies, if thou hold them longer in suspence, if thou pervertest the cause in iudgement, howsoever God may vse thee as an instrument, to vex the contentious and troublesome spirits of some, yet this thy rapine and covetousnesse, shall in the end sinke thee lower into hell).

Yet I am perswaded many should have more happy successe in their suits, if they did not begin in so rough manner at the first. But as I haue shewed; or if it succede well enough with them for the present, yet it shall increase their iudgement with God, to a greater measure afterward.

The men of this age, if they sustaine the least wrong, breath out nothing but law, law; whereas they ought to remember that the right vse of the law is never separated from charitie, and to fall to open pleadings, before priuate admonitions, in Gods sight is a plaine breach of the sixth commandment.



mandement whereby such an one doth shew his hatred to his brother.

Let vs vse all courses before we fall to Law courses, for this is the last meane which Christ hath left for the quieting and ordering of his Church, to goe lastly (all other waies first tryed, to such whom God hath set in publike office in his Church, which order because many doe pervert, being carryed away, rather with a spirit of malice and rancour, then of vnitie and loue,) God doth suffer to winde themselves into many, and in inextricable Laberinth of trouble.

And thus much for anger in generall, occasioned from the text, rather then intended, and how to order and preserve the same within convenient bounds.

4. Particular.

The question in speciall doth concerne *Jonah's* anger and the cause thereof according to these words, *Jonah, Doeſt thou well to be angry for the Gourd?*

And here first the manner of correction in this forme of speech which the Lord vseth, deserveth to be noted. For a man would rather have looked for burning coales to have proceeded from his lippes; here is no more but thus, *Doeſt thou well to be angry?*

Bowe the heavens O Lord, and come downe, saith *David*, Touch the mountaines and they shall smoake: cast forth lightnings and scatter them, shoote out arrowes and destroy them.

Let *Peter* be Iudge, and he will call for fire from heaven to consume an whole Citie, much rather vpon one sinfull man, that dareth to contest with the Lord of glory. What? shall the pot contend with the Potter, or the thing formed, say to the Former, Why hast thou made me thus?

Note the great clemencie of the Lord to *Jonah* herein, but not without application to our selues: For doth he not in as milde and louing manner deale with vs, sending his Prophets rising early and sending them, in his name to deale with vs by exhortations, invitations, promises of loue, and protestations to receive vs if we will convert and turne vnto him.

We beseech you by the tender mercies of God, saith *Sait Paul*; We intreate you as his Embassadours to be reconciled vnto God, when we are fallen out with him as *Jonah* heere. Heare what God himselfe saith by his servant *Moses*, so oft as we decline his precepts; Doe ye thus requite the Lord, O foolish people and vnwise? is not hee thy Father that hath bought thee? hath he not made thee, and established thee? O *Ephraim*, what shall I doe vnto thee? O *Judah*, what shall I doe vnto thee? my bowels are turned within me, my repentings are kindled within mee? wash thee from thy sinnes, O *England*, cleanse thy selfe from thy pollutions, O *London*, when will it be?

Is not our God a consuming fire? are not the sinners in Sion afraid of him? who shall dwell with everlasting burnings?

When the offer of mercy will not serue, he speakes in the person of revenge and fury (for what are we but bryers and thornes to that consuming flame?) and who would, saith he, set the bryers and thornes against mee in the day of battell? I would goe thorow them; I would burne them together. Behold I am pressed vnder you, saith he by another Prophet, as a cart is pressed that is full of sheaves. Therefore also he saith in another place, ah, I will ease me of mine aduersaries, and avenge me of mine enemies.

And againe, if I whet my glittering sword, and my hand take hold on iudgement; I will render vengeance to mine enemies and repay them that hate me.

But yet he speakes peace vnto his people, mercy and loving kindnesse all the day long: why will yee die, O yee house of Israel? I desire not the death of a sinner; why art thou all so angry, O *Jonah*, I have given thee no iust cause, *Doeſt thou well to be angry thus against thy Maker?* be not so peruerſe in thy fury, but iudge righteous iudgement.

The ſame I ſay to thee, and every one elſe in particular (for the Lords words are both particularly vniuerſall and vniuerſally particular) that which at firſt was delivered to one Tribe, is applyable to all Tribes and kindreds of the earth, and the word preached to an whole Citie, is brought home



home to some few private consciences, and is to be brought home to thine.

Propound this that hath beene said, as thine owne cause, and admiring not so much the Lords patience towards *Jonah*, as towards thy selfe; aske these questions of thine owne soule.

Whether thou doe well to deferre thy repentance, and turning vnto God so long, whether thou doe well at any time to be angry with thy God, or with thy brother, say oftentimes to thy selfe in thy passion and distemper of minde, doe I well to be thus impatient, thus fretfull, doe I well to be thus vnthankfull to my God, to provoke him, to grieve his holy Spirit? +

Is it better for mee to inioy God as my Father, or as a Iudge, a gracious Redeemer; or terrible revenger? to have my part in his blessed promises, by listening vnto his loving admonitions, or in those fearefull comminations before mentioned by continuing obstinate?

An admirable clemencie was it in the Lord, in such faire termes, to treat with *Jonah* his servant, his creature; but far greater his loue vnder this forme of reasoning, to make *Jonah* his owne Iudge in the cause; by this meanes to reduce him to a more sober minde, when as he saith to this effect; if thou thinke that thou art hardly dealt withall *Jonah* at my hand, and that I the Lord am no equall Iudge in thy behalfe, I referre the cause to thine owne censure, lay aside wrath, and speake out of a more serious consideration, whether thou doe well to be angry, *Angry with mee about the Gourd?*

Thus if we were wise, to take the whole benefite of this example, we should not only admire his clemencie, but also avoide his iudgements, and procure his fauour, we being made our owne Iudge as before, for if we would iudge our selues, we should not be iudged of the Lord, as saith the Apostle to the Corinthians.

The cause of *Jonahs* anger.

It is exprest here in the text, the Gourd; *Doeſt thou well to be angry for the Gourd?*



A silly matter to be angry for, yea to be angry with the great God in this regard only: But this vndoubtedly is not the only cause, but many things besides, as vpon this ground, doe offer themselues to the minde of *Jonah*, as the sparke to the tinder, the match to the sparke.

Yea indeede, *Jonah* was as an hotte oven damm'd vp, seeking vent, for he was angry before, as may appeare from the second verse of this Chapter, he was not well pleased at first, now this Gourd doth both increase the heate and makes passage.

Let vs put vpon vs the person of *Jonah*, and reason the whole matter, so farre as by circumstance we are able to collect in his behalfe.

And first looke wee vnto the office of *Jonah*; He was a Prophet, a name of honour, so of great labour and molestation; pride lookes contemptuously at the function, envy weaves many subtile disgraces, to bring downe the honour of it, all the armies of vices doe bandon against it, and he who hath vndertaken this office, must show himseke a profest enemy to the times iniquities, *Jonah* was a Prophet.

So he was a Prophet to those revolting Tribes of Israel, of whose incorrigiblenesse all the other Prophets have complained.

And now after that he hath wearied and spent himselfe among these, hee is sent vnto a stout-hearted people the Ninevites.

And what hope of better fruit and successe of his labours amongst an vnbelieving nation? Or if perchance they proove beleeving and repent, then is the credite of his message called in question; this made him at the first to flye to Tarshish.

Now after so many iournyings by land, and tossings by sea, he takes vp his lodging in the belly of a Whale-fish.

He is out of that nastie place deliuered, as out of the mouth of hell, and now is commanded the second time for Nineveh.

And now *Jonah* must put on a firme resolution, either to be slaine, or else derided, if the feare of God be not in the place,

place, then *Jonah* hath spoken words, the land is not able to beare; Flee oh thou seer and escape for thy life.

Or if the feare of God doe worke in their hearts to repentance and amendment; then hearken to *Jonah*, I pray thee O Lord, saith he, was not this my saying, when I was yet in my owne countrey? therefore I fled before vnto Tarshish, for I knew that thou art a gracious God, &c.

Now after all these labours, after all these dolours, some poore refreshment springs vp to *Jonah*, a Gourd from the ground to comfort *Jonah's* head in this great disquiet, and paine of *Jonah's* heart.

The Lord prepared a Gourd to overshadow *Jonah's* head, and therewith he was content to forget his present myserie (for now thinkes he, the Lord begins to remember my affliction,) and flatters himselfe from this conceit, that the Lord will proceede to adde further consolation, and herein *Jonah* was exceeding glad of the Gourd.

But behold, on the suddaine all his mirth is marr'd; *Jonah's* reioycing lasteth but for a night; *Jonah* awakes in the morning, and finds the Gourd quite decayed, and all his pleasure therewith vanished.

Thus am I crossed saith *Jonah* every way thus am I mocked, thus deceiued; thus am I altogether, and on all sides vexed.

And it came to passe saith the text, when the Sun did arise, that God prepared a vehement East-winde, and the Sunne beate vpon the head of *Jonah*, that he fainted, and wished in himselfe to dye and said: It is better for me to dye then to live.

Now saith God to *Jonah* (thus many reasons no doubt, and many more in his thoughts being amass'd together) *Jonah*, Doeſt thou well to be angry, or art thou exceeding angry? yea saith *Jonah*, I am exceeding angry, yea I doe well to be angry to the death?

You see the cause or rather causes of *Jonah's* anger? (to content my selfe with one onely observation, let vs learne from hence, thus much for our instruction.

Namely, from the orderly, or rather disorderly working



of *Jonah's* passions (the present being vsed as an instrument to rake vp the embers of all his former discontents) how to carry our selves in tryals of this nature, to prevent or defeate Satans wiles and policies herein.

For we have to deale with a subtill adversary, who workes vpon the advantage of our distempered weakenesse.

He perceived *Jonah* much out of pacience before, and now he doth vse the helpes of the Gourd, to worke him quite besides himselfe: so if he at any time finde vs to have deliuered vp the hold of reason, or to be vpon the tyde of our impotent passions, he plyes the advantage with diligence, and though we sayle too fast of our selves, he will not sticke to adde both winde and water to our Ships.

Hee saith to the angry man, besides the present occasion of his anger, remember wrongs of old done vnto thee; hee hath trespassed against me seuen times; yea, though his brother come and humble himselfe in presence, hee will not admit of the counsell of our Saviour, the power of temptation doeth prevaile more strongly, and flesh and blood cannot withstand.

To the furious man, hee likewise saith strike him; the second time, strike him to the ground; the third time, strike him sure; for revenge is a sweete thing, there is glory in the killing of a man, and to put on the girdle of blood vpon thy loynes, it is sure, an act of generositie.

To the adulterer, when he perceives him inclining to that sinne, hee insinuates himselfe by many goodly reasons, and saith; the good man is gone from home, the darkenesse shall cover thee, none eye shall see thee; stolne waters are sweete, and bread of deceite eaten in secret is pleasant; but hee telles him not, that his mouth in the end shall bee filled with gravell.

To the woman, and lascivious person, hee presenteth besides the obiect; which for the present pleaseth the eye, the pleasure of actuall inioying; shee hath costly and gay hangings, whom I make the mistris of my delight.

I have decked my bed, speaketh shee, with coverings of Tapistrie, with carved workes, with fine linnen of Egypt;  
I have



I have perfumed my bed with Myrrhe, Aloes, and Cinnamon.

Yea, shee is a religious Strumpet too, this day have I paid my vowes ; she goes to Church, but more to intangle simple ones in her eye-lids, then to heare a Sermon : Oh, shee rides in her Coach like a Queene of beautie. Thus the wanton is taken, with these and many the like ; with ditties, and daunces, with rose-beds, and garlands, and crownes of roses.

Thus also doeth our tempter deale with vs, by temptations on the left hand.

If hee perceiue our mindes doubtfull, and wavering from God-ward ; he calles to our remembrance, how many good deedes of ours have passed vnregarded ; how oft wee have prayed, and have returned without successe in our prayers, that it is in vaine to serue God ; and thus hee tempts to infidelitie.

When hee sees vs troubled with some present mishap, hee calles to minde all the crosses wee have borne heretofore ; that God doeth still loade vs with dayly afflictions, without reliefe, without release, and thus he tempts vs to impacience ; even as he deales with *Jonah* here, finding him troubled about the gourd, he awakens also his former discontents, the molestations of his calling, his travels by Land, and tempests by Sea ; and makes him in the end to fall out, and be at plaine difference with God.

Wherefore happie is that man, that can prudently discern, and discerning hold out the shield of Faith, to quench all the fierie darts of Satan.

The ayre is not oftner visited with windes of all qualities, gentle, or rough, bringing, or chasing away raine, blasting or blessing the fruits of the earth ; then is the minde of man with the contrary blasts or breathings from two contrary spirits from above, and from below.

Happie is that man, who is wise to discern the times and seasons of spirituall moovings, who (though he know not whence the winde ariseth) doth open the windowes and doores of his soules garden, to let in those heavenly inspi-

rations and breathings from above the spices of his garden shall flow out, or if he set to sea, he shall arrive vnto pleasant harbour.

But woefull is his mistake, who hoyseth sayle when the Diuell keepes his quarter, whether must he be carryed, vnlesse into the vnfortunate Islands, vnlesse before his tacklings rent, his Ship doe split, and his hopes be sinked into the bottome of the Ocean.

Wherefore I conclude againe, observe the times, and the first beginnings, if they appeare inticements, provocations, temptations vnto evill vnto sinne.

For if we be once vpon the tyde of our head-strong affections, a great measure of grace is required to stay vs, and if once we begin to tumble, the waight of our natures will not easily be letted from the bottome of the hill, and we be mainly bruised or everlastingly perished.

And thus much for the cause of *Jonahs* anger which is not only the *Gourd*, though it only by the Lord be mentioned in the text.

It was for this end, not to make *Jonah* more impacient but an argument vsed by the Lord to confute his former great impacencie as in the next words, the conclusion of the booke is made plaine. And thus farre on the Lords part: the first generall part have we proceeded; The next maine part now in order followeth.

#### The Answer of *Jonah*.

And he said, yea, I doe well to be angry even vnto death.

I should little have expected such an answer from the mouth of *Jonah*, especially having beene so mainly schooled but a little before. What? to the third degree? yea, *I am angry; I doe well to be angry; I doe well to be angry vnto death?*

*Jonah* is now got out of the deepe vpon the firme land, he no longer feares the wiudes, the ratling tempest, the Mariners, nor the the Whale. But God is the same God both by sea and land; thinke on this *Jonah*, that hee is not as thou suppest.

But as hee hath the Leviathan and Whirle-poolle of the  
deepe.



deepe, so hath his hand formed the crooked Serpent of the land, yea he can make these contemptible vermine, with whom thou daily conversest to bite thee; as he made *Balaams* Ass to reprove the madnesse of the Prophet.

Whom dost thou provoke *Jonah*? art thou able to contend? Cloath now thy selfe with thunder, and scatter lightnings over the face of the earth.

Gird vp thy loynes like a man and speake, for God himselfe demandeth of thee; where wast thou when I laide the foundations of the earth, when I laide the measures thereof, and stretcht the line vpon it, when I laide the corner-stone, the morning Starres then sang together, and all the sonnes of God shouted for ioy?

Who shut vp the sea with doores, and made the cloude a garment, and thicke darknesse a swadling band for it?

Mightie *Jonah*, powerfull *Jonah*, dreadfull *Jonah*, lift vp now thy voyce to the cloudes, and cause abundance of water to couer thee; hast thou an arme like God? or canst thou thunder with a voyce like him? Decke thy selfe now with Maiestie and excellencie, cast abroad the rage of thy wrath, behold every one that is high and abase him.

Fretfull *Jonah*, angry *Jonah*, pettish *Jonah*, foolish *Jonah*, whom dost thou provoke, stand now to thy cause, and consider wisely what argument thou takest in hand, and doe not darken counsell by words without knowledge, which was *Iobs* fault before thee, and ought of thee more advisedly to be considered, now that it comes to be thy case.

But it fares with *Jonah*, as with a man borne downe with a violent streame, the law of his members is at this time so powerfull in him, that there is little and no appearance of the life of grace. Consider the degrees, and first:

#### His affirmation.

Yea, saith *Jonah*; he doth not conceale his inward heate, as if it would burne his heart out if he should.

*Jonah* had but little time to consider betweene the question by the Lord put vnto him, and the answer by him to be made, and the fury of his inward passions, the while raging;



no great maruaile if some distempered heate appeare , and he answere out of reason.

A man who is in a tempest at the sea , hath not (while the tempest lasteth) the government either of himselfe, or any thing about him : and thus is *Jonah* the second time losed in the surging seas of his owne passions.

The which may teach vs therefore to doe nothing, while the heate of the passion lasteth , but vpon premeditated tearmes.

For what ? when it flies in the face of God , what will not anger dare to doe ? *Occiderem te*, saith one, *ni iratus sim*, I would kill thee , but that I am angry with thee ; whereas we know not how to fight in other temper , and never strike but in our anger , like the Emperour *Iustinian* the second, who beeing deprived of his nose by *Leoncius* his predecessor , vpon every remembrance of that injury , caused some friend or other of that Emperour to loose a nose or be flaine.

But I list not to stand vpon this , since *Jonah* contents not himselfe with one poore word , yea , nor with a simple expression , but proceeds to a iustification , a deepe aggravation of his anger according to the diuision before remembered.

Yet truly thus farre can I not choose but take notice, that albeit this very one word , ought not once to haue beene conceived in the breast of *Jonah*, yet more tolerable had bin his fault, if here he had rested and suppress't all further commotion of his vnguided spirit.

And therefore here (by way of passage vnto the next point) learne we that advice of *Salomon*, Chap. 30. If thou haue done foolishly in lifting vp thy selfe, or if thou haue thought euill , lay thine hand vpon thy mouth, and stoppe thine anger before it proceede too farre.

For as followeth in the same place , the much churning of milke , changeth it into an other nature , and the wringing of the nose bringeth forth blood , so the forcing of wrath in the end commonly bringeth forth strife, strife blood-shed, blood-shed death oftentimes and perill of eternall destruction.

struction to the name, person, or posteritie of such, who give themselves over to the government of this fury.

A cholericke man for this cause, or he that gives easie passage to his anger, is not vnfitly compared to a man dwelling in a thatcht house, who being therein rich in the morning, sets it all on a light fire before the evening; for Anger slaies the foolish, saith *Salomon*.

Therefore once againe, quench it while it is a sparke, which is not so easily done, after it hath got head; shut the flood-gates before the streame grow too violent, and beare downe all before it.

But what should *Jonah* doe? must he not answere to the Lords question? for the Lord doth aske him, *if he doe well to be angry*, and since that so he is, and so thinketh, as good speake it as dissemble.

I finde the same question before in the fourth verse, put vnto *Jonah* by the Lord in the same manner, yet I meete not there with any word of *Jonah* by way of answere exprest.

Belike (as there he was sullen and would not) so now being thorowly heated with this fire, he cannot refraine any longer, but must out with it.

He continued (as should seeme) from that time to this, saving only a little *Interim* for one nights rest, like vnto a greene peece of wood or chubbed blocke which lies over a few coales smoaking and smouldring; but now the moysture being well suckt out, he breakes into a light flame, and spits and spartles fire against the Lord: note his manner in the second specialtie of his speech.

2. His peremptory Asseveration or Iustification.

*I doe well to be angry*. It was a milde saying of *Augustus* the Emperour to one of his souldiers desirous to be dismissed his armie, but wanting a iust and honest excuse to his friends at his returne home, say, saith the Emperour, that I have angried thee.

But what shall I say to thee *Jonah*, who art angry not in shew, but in deede? who vndertakest to iustifie thy anger, and that not against an earthly Emperour, but against such a great King, who casteth out the glory of all earthly King-



domes and Empires like the clay in the streets?

I know not surely well what to say to it: yet this I am sure of, that mightie Cedars I see sometimes to be mightily shaken, that he who thinketh hee standeth may looke better to his standing.

Wee have a pregnant example in *Jonah* here, a chosen man in Israel, and one of the worthies of God.

I'll speake no more then what I know: yet my knowledge herein I must confesse is ledde into a wonderment, when I consider, as I finde it.

Now, in that heavenly *Chorus*, next vnto those glorious Cherubins and Seraphins who continually doe cry, Holy, Holy, Holy, we shall doe well to ranke the glorious company of the Apostles; and after them the goodly fellowship of the Prophets; and next to these, the noble Armies of the Martyrs.

And why say I this thing? that you may also wonder together with mee, when I have showne vnto you, what I have observed from the great weakenesse in this kinde of the holy and most honoured Prophets of God.

When you shall behold, such who have commanded the waters, had power over fire, who have travelled the sea, rode in the ayre, subdued kingdomes, wrought righteousness, beene renowned in their times, and left the glory of their names vnto posterities; these I say to have beene conquering and prevailing over all outward force, yet of their owne vnruly appetites to be brought into subiection, or of their inward passions to have beene mainly foyled.

Yea, I have not yet discovered the whole truth: for I must needs say that I have found none, as comparable to the Prophets in the abovesaid respects: so like them none, to have beene transported in the like measure, or carryed with such disordered violence as these, and those, who have received the best testimonies from, and beene graced with the greatest honour from his hand.

Let vs cast our eyes from *Jonah*, the most cleere example of all others vpon *Moses* that man of God, and Prophet likewise, greater then whom none did rise till Christ came.

He



He is reported for the meekest man vpon the earth then living, yet cannot be excused for speaking vnadvisedly with his lippes at the waters of Meribah. Or if we could be content to passe by this, what shall we say to that which fell out a little after the consumption at Taberah?

What great reason had *Moses* there to grow weary of his charge? so weary, that he desired to dye? so desirous of death that he prayeth the Lord to slay him? as plainly appeareth in the 11. Chapter of *Numbers*.

Is this the meeke man spoken of? yea, let him be so accounted *secundum partem saniorum*, so that yet wee suffer not *Jonah* to want a companion in his impaciencie, and my text receive confirmation from his example in like manner.

Come we to *Eliab*, one that rode vp to heaven in a fierie Chariot, called by a Father a Waggoner in the ayre, a man ordained for reproofes, saith *Syrach*.

Yet a man subiect to the same passions with others, and not voyde of reproofe himselfe.

It proceeded from the heate of his spirit, when he fell into that mistake, as if there were none righteous but hee alone.

But whereas he saith, O Lord, take away my life, he sympathiseth directly with the words of *Jonah* before my text, who wished in himselfe to dye, and said it is better for me to dye then live.

And however, I cannot bee bold to say, that he would have returned the same answer with this of *Jonah* in the defence of his anger; yet sure God might well at that time have put the same question to him which is to *Jonah*; *Doeſt thou well to be angry Eliah?*

I neede not to say much of *Iob*; nor doe I finde him ranked among the Prophets, yet sure he is well worthy to bee honoured with the title.

You have heard of the patience of *Iob*, saith *James*, tis true, and of his great impatiencie too; who knowes not that, who is but meanelly converſt in his ſtory; or the ſubſtance of reaſoning by his owne hand left in writing?

Now come we to *Jeremy*, of whom, and to whom, I finde the Lord himselfe thus speaking.

See, saith he, I have this day set thee over the nations, and over the kingdomes; to roote out and to pull downe, and to destroy and to throw downe, to build and to plant.

But how much griefe and vexation this cost him, you may behold. In the fifteenth Chapter, I heare him pleading thus, woe is mee, my mother, that thou hast borne mee; a man of strife, and a man of contention to the whole earth.

In the twentieth Chap. thus, O Lord thou hast deceived mee, and I was deceived; thou art stronger then I, and hast prevailed; I am in derision daily, every one mocketh mee.

Who saith that *Jeremy* had not iust cause to be angry? sure, vnlesse himselfe had thought and beene perswaded so, hee would never have broken out into these tearmes of heate and displeasure against the Almighty.

But towards the end of the same Chapter he growes horne-madde, and then hee falles to cursing: *Iobs* fit hath taken him, and thus he takes on, Cursed be the day wherein I was borne, saith he, let not the day wherein my mother bare mee be blessed; Cursed be the man who brought tydings to my father, saying, a man-childe is borne vnto thee, making him very glad. And let that man bee as the Cities which God overthrew and repented not, and let him heare the cry in the morning, and the shouting at noone-tyde.

And why *Jeremy*? and why? because hee slew mee not from the wombe, saith he, or that my mother might have bin my grave, and her wombe to be alwaies great with me.

Behold, a man even drunke with sorrow; and thus hee reeles, and thus he staggers, yet; an holy Prophet, a man sanctified from the wombe.

Take but one example more, and in a word; let *Ezechiel* be the man prophesying at the same time, and perplexed with the like vexations in his calling.

He was most vnwilling to goe amongst them of the captivitie, howbeit, when needs he must, in this manner doth he expresse it.



The spirit lifted mee vp and tooke mee away, and I went in bitterneſſe, in the heate of my ſpirit or hot anger, but the hand of the Lord was ſtrong vpon me, Chapter 3.

What now then ſhall we ſay to theſe things? ſince ſuch ſturdy oakes, *Jonah, Ieremy, Iob, Eliab, Moſes*, by the violent blaſts of temptations are laide flat vpon the ground, what ſhall we ſay to theſe things?

1. Firſt, as before I ſaide, againe I ſay, let him that thinketh he ſtands, take heede leaſt he fall.

If it were ſo, that wee could command the winds from blowing, or beate downe the ſoming ſea: if we could reſtraine the bottles of heaven or repeale the crackes of thunder, then happily we might ſquare out the limits and appoint the meaſure of our moſt wiſhed peaceſulneſſe, and drinke downe pleaſures as *Leuiathan* the river *Iordan*.

But when I heare the groanes of dying men, doe ſee the gaspings (as it were) of many after breath, when I heare the horrible rage and ruſhing of the billowes, mightie ſlawes renting downe the tackling.

When ſtrong men fall downe wounded the valiant ones cry bitterly, and the ſhield of the mightie be broken, alas for me then thinke I; how ſhall I bee able to ſtand in the day of battell?

*David* was not well aduiſed when he ſaid in his poſteritie, I ſhall never bee mooued; thou Lord of thy fauour haſt made my hill ſo ſtrong. What followes vpon the ſame? thou diddeſt hide thy face and I waſ troubled.

The place is remarkable concerning *Hezekiah* in the hiſtory of the Kings of *Iudah*, where it is ſaid that in ſuch a buſineſſe, the Lord left him to try him, that he might know all that was in his heart.

Alas; what vertue is in vs, and what power, to vanquiſh euill, is all from heaven, whoſe influence if it deſcend not into our fraile ſoules, wee preſently ſend forth cryes as from the depth of hell.

*Adam* left vnto himſelfe in *Paradiſe* fell, ſo did *Hezekiah*, ſo did *Salomon* the moſt glorious King that ever ſwayed a ſcepter.



And hence proceede even all those bitter words of the holiest Saints that ever lived, to shew that their holynesse was not inherent properly in their owne persons, for which cause the most sanctified have ever retained the most sober and humble conceits, in themselves, of themselves.

And therefore away with all proud and swelling thoughts of the flesh; and againe, I say let him that thus thinketh he stands, take heede, least he fall.

Secondly. So againe in the second place to comfort weake ones in their manifold slippes and falles, this doctrine may not vnfitly be applied.

For why? I am not a *Moses*, I am not an *Eliab*, a *Iob*, a *Jonah*, or a *Jeremy*; a meaner portion of grace shall content mee: Howbeit, by the grace of God I am that I am, and without the grace of God assisting, the perfectest that ever were among the sonnes of men (Christ only excepted) had not power of themselves one houre to subsist.

In this then let mee cheere vp my heart, that if I fall into drunkenesse I have a *Noah*, to raise me when I am truly grieved; if into adultery I haue a *David* to support mee, when my heart is truly affected with his penitentiall *Psalme*; if into pride of heart, I have an *Hezekiah* to restore mee when the same heart is with godly sorrow truly humbled.

If I fall into plaine impaciencie, murmure and repining, I have a *Moses*, a *Iob*, a *Jeremy*, a *Jonah* to direct mee, when vnto a more sober and settled spirit with them I am returned.

Let this vse be made of the Saints saylings to comfort vs in our infirmities, not to animate vs in any wilfull impieties. Children they are not of God, but of Belial who doe this latter.

Thirdly, In the third place, since it is a Prophet that here complaineth, and we have observed the like complaints of sundry the Prophets in the examination of this doctrine more then of any other kinds and professions of men whatsoever.

Let the Prophets and Ministers of God from hence learne somewhat to their instruction, at least-wise a right iudgement of the calling and businesse they take in hand.

*Qui desiderat Episcopatum, &c.* saith the Apostle, he that desires the office of Bishop or of some inferiour Pastor and Teacher in the Church, he desires a good worke.

But now worke hath painfullnesse, and this by few, I am sure, is desired; and if the calling may bee honourable, yet sure, it is not easfull; Cursed is that man, especially in this high and holy function, that divideth what God hath ioyned together, honour and labour, or that ioyneth what God hath separated, ease and honour.

The Angels of God the higher in nature, the more quicke and diligent are they in their service to God and to his Church, and the Prophets of God are called Angels, and the Angels Ministers, and fellow-servants with them.

Hee that shall with *Atlas* vnder-proppe the heavens, or with *David* (who was a Prophet) beare vp the pillars of the earth, no marveile if he groane sometimes.

And thinke not, that it was not for nothing, that *Jonah* here was thus besides himselfe; and so iudge of the former complaints of those good Prophets mentioned, that they did proceede from the grievous pressures and waight of those burdens, which in the waightie charge of their callings they have sustained.

The names wherewith I finde the calling named, may partly instruct vs herein.

Seers are they called, and o how long wilt thou cause mee to behold or see grievance, saith one of them? *Hab. 1.*

Shepherds they are called, and well may say with *Jacob*, Thus was it with mee in the day time, the heate consumed mee, and the frost by night, and my sleepe departed from mine eyes, *Gen. 31.*

Are they not also called Watch-men? and to them the voyce calleth, Watch-man what of the night? Watch-man what of the night? A Lyon my Lord, a Lyon; the roaring Lyon that goes about seeking whom hee may devoure; Watch yee, stand yee fast, quit your selves like men: I stand, I stand continually vpon the Watch-tower saith the Prophet *Isaiab*, in the day time, and I am set in my Ward whole nights: & you know to what end, to fore-see dangers.



Lastly, they are called Fishers, *Matth. 4.* and here they must resolve to grapple with many an hideous storme. If *Peter* and *Andrew* will follow Christ, they shall catch soules; but withall must looke to finde a sea of trouble of it, when once they have launched out into the deepe.

O that this were considered of at Naioth in Ramah, and in the Schooles of the Prophets!

The Lacedæmonians had their *Palastram* or place of exercise for the youth, that afterwards they might make choice of tryed souldiers against the times of needfull warre.

What are those houses before named in the right intendment, but improovements vnto noble fortitude? that with the Priests of God, who sounded the trumpets of old, the Priests of these dayes may proove encouragers to the Lords people, in the Lords battels against sinne and wickednesse.

*Diogenes* vpon a time coming into the tent of *Philip* King of Macedon, was askt by him, if he came as a spy? yea quoth he, for I come to spye out thy folly and madnesse, who being not constrained by any necessitie; dost set as it were vpon the dicing board both thy life and kingdome.

Are not we according to the best acception, in as high honour as ever was the Macedonian *Philip*? doth not the neglect of our office draw with it as great danger as his folly?

How is it then that we, who should bee leaders to the Lords people have cloathed our selves with the fashions and humours of the times? in stead of the compleate Armour commended by Saint *Paul* to the *Ephesians*, have put on the sword of infidelitie, the girdle of licentiousnesse, the breastplate of vnrighteousnesse, the shield of infidelitie?

Whooredome and wine, and new wine, take away the heart, was the complaint of old.

We have not lessened but added to the account, chambering and wantonnesse, Tobacco too and drunkennesse are the sins of these dayes, and which is worst of all (I would not speake it) the Prophets doe eat vp the sins of the people.

O that my head were a fountaine of teares, that I might weepe day and night for the sinnes of the Prophets?

For the leaders of my people cause them to erre, faith the



the Lord, leading them into blinde pathes and crooked waies, and they shall stumble and fall together, and none shall raise them vp, saith the Lord.

The case indeede must needs proove desperate, when they who should support doe stand in neede of supportation, and they who should be raisers vnto others, are themselves down.

Awake for shame, oh yee of the stocke and stemme of Levi, and let *Aarons* rod flourish in your hands, or else resolve to burne eternally: Breake forth into thunder, o yee sonnes of thunder, and let the trumpet yet sound louder.

Are not we the men who are now, even now to prepare a people against our Masters second comming? and is the spirit of *Elijah* thinke you sufficient for vs? now is the time to be zealous, or never, or never.

O let the people of God, pray for the Priests of God, O let the Priests of God whose office calles for more zeale now then did the former dayes, looke well into their office (if not so farre as to distast the same with *Jonah*) yet to have a more considerate regard, and to be more sensible of so sacred and Angelicall a function, and not to prepare thereto (as the most doe) with myrth and Ioviality.

Neither is my speech wholly to these, a word of exhortation would not doe amisse to the Prophets of God in earnest, who having in sinceritie vndertaken the calling, doe finde truly the burden of it.

Let them not faint nor be discouraged, an end shall be, and their expectation shall not perish for ever, though in the meane time they beare the heate and burden of the day, and the harvest be great, and Labourers few.

Let them take courage and grow yet bolder, to oppose against the face of all such who cast durt and dishonour into the profession.

Let them not grow impatient with *Jonah*, though with him tossed by sea and land; the time is at hand wherein *Michael* our Archangel shall descend, causing them who have slept in the graves to awake, and they who have converted soules shall shine as the Starres in glory; but they who have subverted soules shall be turned into the darknes of Gehenna.

Thus farre have I beene bold with my brethren of the same profession. I would be loath so to determine my application (since the case of *Jonah* in the iustification of his anger against God, is not particular only to him, but may well be applyed as more generall and common.)

*Fourthly*, Give me leave in the fourth place therefore to examine his words in a larger sense, whether ever, either thee, or I, or any of vs have not beene in the excesse of this passion so farre mis-carried that in our persons this speech of *Jonah* be not too truly verified, I doe well to be angry against the Lord.

It is to be wished, that we were all in grace so well confirmed, that Saint *James* doctrine were well grounded in vs; my brethren, count it all ioy when yee fall into divers temptations.

But (as it is with vs) the exhortation of Saint *Peter* is not needlesse: Beloved thinke it not strange concerning the fiery tryall, as if some new thing were happened to you.

For iudgement must begin at the house of God; and hereat the righteous full oft-times proove dismayed.

Whether it be his owne sinnes the waight whereof presse heavy, and he cries, yea roares and cannot be heard.

Whether it be the iniquities of the times, as a man borne downe with a violent streame; whether oppression in iudgement and violent perverting of iustice, able to make a wise man madde.

Whether the scourge of tongues and malediction of sinners, whether the secure estate of such as feare not God, and the flourishing of scornes, a shrewd temptation, whether his owne neglected innocency or meekenesse trampled vnder, by the feet of the wealthy.

Whether dereliction of friends, losse in estate, poverty, sickenesse, or what other disease of the time.

Or lastly, *Jonah* his plague to sustaine continuall molestation in his calling, and to be tossed vp and downe.

I doubt not but I have touched the grievances of many one, who heares mee this day: Hence come those dolorous pangs, fearefull distempers, despairing cryes, those sighes,  
those



those groanes, that beating of the breast, that stamping with the foote, *Ezekiels* signes of mourning.

In brieft, that cursing of the day of our natiuities, and why were wee borne to such hard conditions? O that the grave had beene my wombe, or the wombe alwaies great with mee. *Non est dolor, sicut dolor meus*, No man ever so plagued, so troubled, so crossed as I am, and I see no reason, no cause for all this, nor end of all my sufferings.

This to be the case of every of vs, who can deny sometime or other? and all this heate to be discharged, directly or indirectly against the face of God?

The Lord doth send vs troubles many times to see how we will beare his yoke: but we are like a young Heifer or Bullocke vnaccustomed to the yoke, how oft have wee beene offended with our state, our calling or condition?

Behold Israel after the flesh; why came wee into the wilderness say they? why here is no water to drinke, why dyed we not in *Aegypt*? here's no bread to eate, no cloathes to put on, and now must we live vpon the bread of providence onely say we?

We know God can provide such things as are needfull in this life for his children, but why doth he not?

He hath promised that no good thing shall be wanting to such as feare before him, and seeke the righteousness of his kingdom.

But wee see the contrary full often, wherefore is *Lazarus* laid at the rich mans doore to be releued with his crummes? and *Iob* the richest man in the East, and one that feareth God too become poore even to a Proverbe?

Why is *Naboth* most vniustly stoned and his field given away to an other? why is *Ioseph* a good man cast into prison? and *Jeremy* an holy Prophet into the dungeon, and *Daniel* into the Lyons denne?

Are these things done in a well ordered Common-wealth? now God seemes to take lesse care in the behalfe of his people, then an indifferent King for his subiects.

Sure, oppression makes a wiseman mad, saith *Salomon*, and is not here iust cause of anger or else of Atheisme?

For is there not a God iudging the world? or if there be, why are not matters ordered in better fashion then as we see?

Cast wee now our eyes vpon the wealthy ones of this world, and such who care not for God; their eyes stare out with fatnes, and they doe even what they list saith *David*, their Tabernacles are safe from feare, neither is the rod of God vpon them saith *Iob*, their Bull gendreth and faileth not, their Cow calveth and casteth not her Calfe, they send forth their little ones like a flocke, and their children dance, they take the timbrell and harpe, and reioyce at the sound of the Organe.

This made *David*, to have beene almost of the same mind, as they, and to have cast in his lot amongst them. This very consideration made *Iob* astonished very much.

And *Jeremy* could not forbear, but he saith, Righteous art thou O Lord when I plead with thee, yet let mee talke with thee of thy iudgements. Wherefore doth the way of the wicked prosper, wherefore are all they happy that deale very treacherously?

Thou hast planted them, yea they have taken roote: they grow, they bring forth fruit, thou art neere in their mouth, and farre from their reines.

Shall I proceed yet farther (to say nothing of the common broyles, which at this day, eate into the bowels of Christendome, the adversaries of Zion prevailing and setting vp their banners for tokens.)

How infinite might I be to reckon vp particulars wherein each man finds himselfe aggrieved? for from him that weares the purple and the crowne, to him that is cloathed with a linnen frocke, tribulation and distresse and anguish is vpon all the sonnes of *Adam* saith the sonne of *Syrach*.

Why was I borne blinde saith one, and I borne deafe, and I borne lame saith a second and a third, to bee a creeple, a scorne and derision to the world?

No man content with his state, but why was it so with me? why is it not otherwise with me? a company of wrangling pots are we thus to reason with the great Potter, thus to cavill with our Maker, why hast thou made mee thus? I like  
this



this fashion better then this, and why hast thou not made me so? and doe we not oftentimes breake in the marring while we seeke to mend Gods making?

O but the times are very badde, wherein we live, who can be patient to consider well on it?

We live in dogged dayes the last and worst of times, wee seeke peace, but cannot obtaine it: O thou false tongue, what reward shall be given or done vnto thee thou false tongue? Woe is me that I am constrained to dwell in Mesech, and among the tents of Kedar? O that I had the wings of a Dove? I would flye away, I would be gone. I said I would make haste to escape, because of the stormes, winde and tempest, but because I cannot, therefore is my soule vexed within me, and my heart within me is desolate.

Now besides and beyond all this, what's our hope, what's our consolation?

The Lord hath promised to bring vs vnto an everlasting rest, an heavenly Canaan, but how shall we doe if he slay vs before we get thither? the sea is before vs, the enemy behind vs with manifold discouraging impediments in this our iourney, Ogge the king of Basan, the diuell with his infernall legions, and gates and barres of brasse to keepe vs out.

Why doth he leade vs about by the wildernesse, a long tedious and dangerous iourney, since there is a farre more ready way from Kadesh Barnea, vnto the confines of Canaan the land of promise.

Thus he workes by contraries still. Why could not the Lord take vs presently vnto his rest without all this adoe, thinkes flesh and blood? vnlesse hee send vs into the sea againe, where already we have hardly escaped drowning.

The billowes, o the roaring billowes! the waters of the sea rage horribly, and we are horribly afraide, save Master, or we perish.

Thus he workes by contraries, we have here no continuing Citie, but seeke one to come; we looke for walles and bulwarkes, but here are exposed to all kinds of iniurious sufferings.

We looke for ioy, but here is more cause of griefe; wee  
 look

looke for peace, but here is paine ; we looke for rest, but here is none, for crownes and garlands, but behold, for the present, thornes and tribulations.

In a word, hereafter we looke for an incorruptible body, a glorious body, a shining body ; in the meane time we languish, we pine, we fret, we grieve, wee consume, we dye, rotte in the grave, come to nothing ; where's now our hope, where's now our consolation ?

What ? thinkes carnall reason, is this the way to light a candle, to put it out ? is this way to attaine life, thorow death ? to climbe heaven by descending first into hell ? *Jonah*, why art thou angry ? is there not cause ? even of very deepe anger ?

For lay now all these things, or take but halfe into consideration, hath not the valiantest hearted Christian in these regards, cause to be offended, to proove impatient, and say with *Jonah*, *yea, I doe well to be angry ?*

So long as we be at rest, and not tryed by temptations, there is no great neede of patience, no great discovery of impatience, vntill we be emptied from vessell to vessell, wee settle vpon our lees.

But emptie the vessell, shake the glasse, the lees or dregs which before were settled at the bottome doe now in great plentie show themselves.

So when wee are shaken by temptations, O then how great infidelitie, how little faith, how much intemperancie, how little true zeale, how much anger, impatience and repining is discovered which before lay hidden in the bottome of our deceitfull hearts ?

For conclusion then of the doctrine, aske we the question, so many as have felt the power of religion, this question of our owne soules, whether ever in this sense we have beene angry with God, (a proud conceit) yea I say againe, whether ever in this sense we have beene angry with God or no.

*Jonah* did not in plaine tearmes expresse so much, vntill the Lord, with whom is no dissembling, did vrge and wring it from him.

That whereby we are given to coniecture his disposition  
before



before the Lord spake, is in the words preceding, where it is said, that *Jonah* fainted and wished in himselfe to dye, and said it is better for mee to dye then to live.

So that if at any time we faint and grow weary in the cause of Religion, or otherwise desire and wish within our selves to be dissolved only in regard of our present miseries, which wee indure whatsoever they be, then take heede we fall not into the same guiltinesse with *Jonah* here.

Yea indeede we are already fallen too farre. For even these secret wishes of the soule, though not expressed outwardly, they have a kinde of language which God vnderstands well enough, and wee are conscious to our selues at the same time against God, of a certaine concealed anger: wherein whether wee doe well or ill, wee are for the present most unfit Iudges, condemning the Lord for the most part of iniustice or wrong to our persons and prayers, in our most secret imaginations.

Yea wee are angry with that friend (though wee say not so much) in whom wee haue reposed any trust, if hee haue in any point dealt vnkindly with vs, if he haue broken promise, deceived vs, separated from our distresse, much more if hee have wrought against vs, wee take it then most hainously: so when God, to our seeming, doth forget our misery and troubles, to hide his face, and bee regardlesse of vs, though wee have sought him with many teares.

When troubles daily doe arise, and of long continuance, yea and God himselfe our onely friend doth seeme to arme himselfe against vs, to make vs as a marke or Butte for his arrowes to aime at, (as *Iob* in his passion thought).

Should God then (while the violence of the inward distemper lasteth) in the same manner aske the question as to *Jonah*, wee would then goe neere hand to answer in the same manner as hee, yea *I doe well to bee angry, angry even to death*. And so I descend vnto the third or last specialty in *Jonah's* answer.

### 3. His aggrauation.

*I doe well to bee angry even unto death.*

Heere *Jonah* exceeds the iust measure of the question formerly considered.

Indeede in no part of his answer he keepes good correspondency with the Lord; for though his speech bee answerable to  
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the parts of the demand, yet in no sort is it agreeable with the will of the Demander.

But here in this clause he shewes himselfe irregular not only to Gods pleasure or will, but also to the forme of the words from the Lord proposed.

For why else, as to the other parts of the demand (as when the Lord askes if he be angry, he saith, *yea I am angry: Doeſt thou well to be angry? I doe well to be angry*) so doth hee not answer to the last part accordingly? *Doeſt thou well to bee angry for the Gourd, I doe well to be angry for the Gourd?*

Which plainly shewes (as before is noted) that there were other farre greater causes then the Gourd, which forced these words from him, viz. whereas he saith, *I doe well to bee angry, even unto death.*

However, it is a most intemperate speech; and for the meaning thereof, respecting either the intention or effect of *Jonah's* anger.

If we expound it of the intention, it then importeth thus much, that *Jonah* was exceeding angry, so angry that he was full bigge with anger, so bigge that he was ready to breake with anger; And if so, then fixe this *Epitaph* vpon his grave stone.

*Here lyes the man, who did both raging Sea and Whale disdain:  
His anger, worse then Sea or Whale, his anger hath him slaine.*

And why, yea why, should not that anger which hath destroyed many, in iustice turne the point sometimes vpon that breast which bred it?

Truly, the anger of *Jonah* in this place conceived, yea expressed against the Almighty, must needs be very great.

For we are not angry with our superiours, but for causes extraordinary, suppressing commonly those motions provoking to this passion towards them, which towards inferiours is presently exprest.

For example; that is tolerable in an equall, which is not to be borne with in a servant; that in a Lord, which not in a Knight; that in a Prince, which not in a Lord; that in a King, which not in a Prince; and lastly, that is to be borne with patience from God Almighty, which is not to be brooked from any mortall creature besides.

O then,



O then, when the heate of our anger ascendeth thus high as to be angry not with Kings and Princes, and Potentates of the earth, but with the God of heaven, King of kings, and Lord over all lords; this is a fire that eates into the bones consuming the marrow and the moisture, and must wee not either burne in our owne cinders, or else daring to breake out, bee incountred and consumed with that all devouring fire, that flame of Gods displeasure, of his vnquenchable anger?

Admire and wonder, that *Jonah* is angry with the great God, exceeding angry with the most puissant Lord, he telles this God and Lord so to his face; yet is not consumed; admire and wonder.

But I doe rather vnderstand it for the effect of *Jonah's* anger, the effect conceived in a manner and ready for the birth, yet strangled in the wombe, which had it beene brought forth, would vnto *Jonah* have brought most certaine death.

In the old Law, he that cursed father or mother was to be put to death, much more he that should curse the Father of spirits, and great Creator of mankind; this was expressely charged with present death, *Leuit. 24.*

Therefore wee reade, *Naboth* hath cursed God and the King, let him be stoned; therefore did *Iobs* wife tempt her husband to this sinne; *Curse God and dye* saith shee.

This I conceive to be *Jonah's* case. He is come almost to the actuall sinne of blasphemie against the second Person in the Trinitie, the which in thought he hath committed already.

For he saith, he hath iust cause to be angry, and if he doe well to be angry, then sure, God hath done him great wrong, and if so, why should he not heare of it? yea though I dye for it, I will speake my minde saith *Jonah*; *For I doe well to be angry.*

We may supply the fuller meaning of *Jonah's* minde, partly out of *Iob*, and partly out of *Ieremy*, men subiect to the same passions, and wrastring with the same assaults as here.

They were both carryed away with this mis-conceit, that God did vse his power as a law, exercising herein, little better

then a Tyrannicall government, and therefore saith *Iob* in one place, is it good for thee that thou should'st oppresse, &c? and *Jeremy* saith plainely, that the Lord by his great might or strength did overbeare him, as is to be seene in the place before cited.

Thus thinkes *Jonah*, and to this effect, hee reasons in his over-cast imaginations.

My soule is even full of anxietie, and I want vtterance of my complaint. Thy hand is over powerfull for mee, thy counsels are vnsearchable, I know not what to say to it, this is the summe; I am weary of my life, for I see no fruite, no end of all my vexing labours.

O yet, that God would grant mee this request (before I open my lippes against the Holy one, and reproach my Maker, and by mans law deserve to be stoned) that hee would cut mee off and destroy mee, or hide mee in the grave. For sure, I have most iust cause to be offended, yea sure, *I doe well to be angry, angry even to death*, death to mee is better farre then life.

I have touched (I suppose) vpon the highest string of Saints impatiencie, wherevnto the perfectest of men, during yet their mortall condition, are most subiect; and beyond which is no remission, but to fall into that sinne unpardonable, which holds no concord with Gods mercy.

Let vs now but make a cord to draw *Jonah* out of the pit, and preserve all *Jonasses* from sinking in this mire and mudde, and I will make the vses and generall conclusion of the whole matter, specially this second generall part of *Jonah's* answer, and herein, the last specially in this generall; the point yet in hand, *Jonah's* anger vnto death.

The floods are risen, O God, the floods are risen might *Jonah* well here say, and all else brought vnto the same brinke of despaire or desperate fury with *Jonah* here; O God, the floods are risen, the floods O God have lift vp the waves.

And this not so much in regard of the tyde of vngodlines flowing from without as the violent streames of intraged anger from within: Save me, O God, for the waters are come in even into my soule.

These



These, these are the waters which drowne the soule, to be feared more then those waters which swallow vp the bodies of men.

Now, two things there be which support *Jonah*, and the one implies the other: one thing which the Lord doth overpasse, the other which he doeth worke, the one proceeding from his Mercy, the other from his Loue.

First, His Mercy it is which doeth cover *Jonah's* imperfections, which at this time were risen to a very great height. For how if the Lord should have entred contention with thee *Jonah*? and set his anger against thine? what would have become of thee?

The like may we say to *Iob*, to *Jeremy*; what *Iob*? doeth the Lord oppresse? Is it without reason, the Lords dealing so, and so with thee *Jeremy*? and dost thou well indeede to bee angry *Jonah*? dare wee thus to challenge the Holy one of Israel?

O no; Take *Jonah* in his right temper, and he is of another minde, so is *Iob*, so is *Jeremy*: I said I will no more make mention of thy name within my lippes said *Jeremy*, in his heate he spake it, but a contrary stronger heate expelled that by and by, thy word was a fire shut vp within my bones, and I was weary with forbearing immediately after saith he.

So *Iob*, Chap. 40. once have I spoken, yea twise, but I will say no more, I abhorre my selfe in dust and ashes.

But what marueile, if while the fit lasteth, the yet vn-mortified flesh take on? this being the beast which is to bee sacrificed, vntill we be quite dead vnto our owne naturall desires, reason and peruerse iudgement.

This is that which the Lord in mercy passeth over, putting a difference here betweene *Jonah* and his anger, and betweene the finnes of his children and his graces in them.

So the words here according to the original, are not to be read, *Dost thou well to be angry?* but thus, is it well that anger is with thee? according to the saying of the Apostle; It is not I that sinne, but sinne that dwelleth in me. This, as one day to be cast out and quite abolished from our natures, the Lord doth passe by, for the present accepting our persons,

not regarding the workes of our owne hands, but as we are his workmanship in Christ Iesus.

Secondly, And this is the second thing that preserveth and vpholdeth *Jonah*, and with *Jonah* all Gods Elect in the most bitter conflicts from sinking into the pit and finall perishing, namely, the hand and power of grace, which hath stated them in the covenant of Gods free Election, and doth sustaine them in the same condition to their lives ends.

For first, there is *semen immanens*, an abiding seede as *Iohn* calles it, whereof whosoever be quickened, never totally lose the life thereof, but the vertue thereof at all times remaineth, though not so evidently at all times discerned: even as the Starres in a darke night, are not seene to the eye; yet both the eye retaineth the power of seeing, and the Starres also are visible in themselves and abide fixed in the firmament, which the succession of an other night plainly doeth discover.

So in this case againe, and in this particular of anger, a Christian is compared to a Philosopher in a tempest at the Sea. While there is *tumultus multus & clamor magnus*, Much tumult and clamour, the Philosopher, though he be grounded in the Principles of his Art, at that time hath no abilitie of manifestation, neither himselfe being at all disposed, nor his hearers capable of instructions; so while the fury and strength of temptation lasteth, the Christian is not his owne man in appearance: waite then a while longer, the tempest will be over, the Starres shine cleere, and the eye of faith, shall be comforted with the light of Gods countenance.

Now as there is evermore an habite of grace, and seede of God remaining in the soule of every true servant of God and faithfull member of Christ Iesus, and ever shall remaine in spight of all the malice of Satan, and the gates of hell, and our owne corruptions too, and the rage of wicked men; so (for the operation of the same) it is at all times stirring, the power thereof, being never wholly buried, even in the greatest agony of the soules vexation, there is a resistance vnto evill, and a secret hand of grace running along with our impotent and tumultuous passions, keeping those waving  
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stormes of the soule within some compasse, which else would swell above the bankes, to the fearefull inundation of the soules tranquillitie.

And therefore is it (howsoever may arise rebelling commotions from within) yet never shall we finde that they have in direct tearmes of blasphemy broken out contrary to divine light, inkindled in their breasts, in despight against the Holy Redeemer; which too often falleth out in Cast-awaies.

Consider the example before mentioned, whether *Moses*, or *Eliab*, or *Job*, or *Jeremy*. It is true they were exceedingly and beyond measure transported to wish for death: and to curse the day of their nativity doeth argue a great distemper of spirit; but it is but a distemper, and doth not forbid but they might (as soone after they were) be brought to a more sober moode, and better minde.

*Eliab* wisht to dye, so *Moses*, so *Jonah* here, wishes directly against themselves, howsoever their anger, or a great part thereof might be against the Lord.

*Job* and *Jeremy* they cursed, but whom? the Lord? no, they durst not, they could not, therefore it breakes out another way, and is discharged vpon the day, the night wherein they were conceived and borne, the pappes that suckled, knees that dandled them, the man that brought tydings; they shot at randome bitter words, yet none flye vward against their Maker, this caution still hath beene remembred; and the secret power that hath curbed those swelling motions hath at no time beene wanting to them.

Two cases there bee wherein I observe the holiest of Saints living, to be iniurious in the highest measure against their owne felicitie, but never directly against God: the one is in extremitie of their owne sufferings, which hath now beene handled, the other an excesse of their zeale to Gods glory. Thus *Moses* wished to be wiped out of the booke of life, rather then that people should have beene consumed, to whom the Lord had made promise of entring Canaan.

What would the nations have said, thought he? either that the God of Israel was vniust of his word, or vnable of power to bring and plant, that people in the land of the possession:

O let

O let me never see good day saith *Moses*, rather then God should suffer this dishonour. With the same affectionate zeale was *Paul* mooved partly to his countrey-men, the Iewes of the same flesh with him, chiefly in regard of Gods honour, who had sworne and bound himsele in an everlasting covenant to *Abraham* and his seede for ever, that rather then that people should absolutely be cast off and forsaken, hee himsele might become Anathema and accursed for ever.

Doe you see by these examples, how icalous of Gods glory the Saints have beene; though no mans zeale can be too great, to Godward, yet in the ardour thereof working with their dimme faith, to have discovered manifest impotency?

The same effect, well nigh (to returne to the present purpose) after a contrary manner of working in the violence of their owne extremities most commonly hath beene produced.

There can no such causes happen, wherein a man with *Jonah* ought to wish for death, the time by God appointed yet not come. *Jonah*, truly herein did transgresse, so did *Moses*, and *Elijah* too.

Yea, but to be angry with God in expresse tearmes, or to fall into this hopelesse exigent of cursing, can it any waies be excused, or made tolerable in the sight of God or course of sanctitie?

What then shall we say for *Iob* and *Jeremy*, or yet for *Jonah* the occasion of this whole dispute?

Yea there is none so madde (I doe suppose) who will offer the excuse or purgation of *Jonah* in this his madde teasty combate and quarrell against the Lord his Maker, yet in this, will I exempt *Jonah* from the everlasting curse, in that hee fell not into expresse tearmes of cursing.

For the other two, O what iust, what holy men! *Iob* I meane and the other good *Jeremy*, whether went ye downe? downe vnto the sides of the pit? or how fell yee downe? downe into the bottome of the gulfe?

For I am astonished with *Iobs* three friends, when I behold his misery, and I cannot but iudge him, as one shut vp in the pit, when I heare his words.

How



How comest thou out of the deepe O *Iob*? who ledde thee out of darkenesse into light O *Jeremy*? can a man live againe beeing once dead? even so are the fruits of your hopes, whose blasted blossomes doe againe flourish, and your broken branches doe againe shoote out.

O, the pit (I now well perceive, had not wholly shut her mouth vpon you, nor was the life of your hopes vtterly lost, I must in this recall my selfe) for then (as the fire doeth resist the water, the water the fire, as the diuell is an enemy to our salvation, and heaven is opposite to hell) so they whom the God of heaven doeth cast out as his adversaries, and they themselves doe so iudge of themselves to be perpetually reiected and abhorred of their Maker, the estate of these men will you know? or their condition, what it is?

They are no longer men, but have put on the shapes of diuels; for the image is quite changed from puritie and holinesse which was in the creation, thus hath God lost them, and they have lost their part in God, God is now contrary to them, and they to God; as heate is to cold, as light is to darkenesse, life to death, fire to water.

Thus God hates them, thus they hate God, thus God fights against them, they fight against God, *Michael* and his Saints and Angels, against the Diuell his members and angels; and the enmitie it is immortall and never to be reconciled.

They began first to persecute God in his members, God in his turne powres the viall of his wrath vpon their heads, and they blaspheme.

God plagues them, they curse God, and cursing are plagued, and plagued doe curse continually; this is the state of the damned in hell, and this is all their spight against heaven.

These are sunke downe irrecoverably into the pit, the pit of fire and brimstone hath shut her mouth vpon them, they are closed vp in the pit for ever and ever.

But who will affirme, who dare to avouch, that thus it was with *Iob*, or his companyon *Jeremy*, or that to any of

Gods Saints truly quickned by his grace in any of these measures it hath happened or can thus happen ?

No, For they never are at direct enmitie with God, howbeit they may be brought to this point, through the force of continued grievances, to be confounded at Gods iudgements, to stagger in their mindes, and to incline to this suggestion, that it had beene better for them (whatever God may worke out of it, for his vnsearchable ends) yet for them and their parts, it had beene better not to have beene borne at all, then to be ordained to such present wretchednesse; therevpon have they beene mooved to curse not God, but their day, the night, the light and Starres (as before you have heard) any thing save only God, whose counsels they admire, though his iudgements proove distastfull.

The matter will proove yet more cleere, if wee consider and compare, but a little the contrary disposition of such, whom God hath given over to this fearefull sinne.

First, These doe resist that light which for the present doth convince their iudgements; it fareth with the iudgements of the Saints for the time, as with troubled waters, neither pleasant to drinke, nor apt to render the true forme or proportion of any obiekt therevnto presented, their imaginations are distempered, and their mindes like the Sunne with a cloude of error overcast.

Secondly, the outrage is discharged directly in the face of God, they disgorge blasphemies against heaven, as *Julian* the Apostate threw his blood into the ayre against Christ; or the Thracians, who shot their arrowes vp to heaven in thunder and lightning, but the Saints divert the bent of their fury another way.

Againe, those doe it out of a despight and malice to the spirit of grace, in these it proceedeth from an impotency or infirmitie of their natures.

Lastly, the Saints doe evermore end with fairer lightnings, howsoever it may goe with them for the present, and they hang their harpes vpon the willow trees, they shall not alwaies live in Babylon, they shall returne to Sion, and their mouth shall be filled with laughter, and their tongues with  
praise,



Praise, in the meane time subiect to manifold alterations, as is the state of all things in this world besides.

Now it shineth, anone tis overcast and clouded, now tis night, and now tis day, the seasons of the yeere doe alter, there is Summer and Winter, Spring time and Autumne, so there is faire Weather, and foule Weather in the heart of a Christian.

For now 'tis health and then 'tis sicknesse, now 'tis prosperitie and then aduersitie, now he sings and then he sighes, praise the Lord, sing vnto the Lord saith *Jeremy*, cursed be the day wherein I was borne, immediately after saith the same *Jeremy*, *Jonah* is exceeding glad for the gourd, for one night, and is very weary of his life, the next morning.

But consider the vpright, and marke the end of the iust man saith *David*; for sure the end of such a man is peace at the last.

Even as you may finde many complaints, and bitter cries mixed in the booke of *Psalmes*, what is the conclusion, or how end the last *Psalmes* of that booke? their beginning commonly and ending is this, praise the Lord, praise yee the name of the Lord.

But what's the end of sinners more specially of such sinners? woundes and death, and blood-shed, knives and rackes and halters, snares, fire and brimstone, storme and tempest, horrors and terrours, death and damnation.

For these are they that blaspheme God, and really curse his holy name, vpon these he powreth the vials of his wrath, and they gnaw their tongues, and blaspheme and repent not.

There is a word cleathed about with death saith *Syrach*, but it is not found in the habitations of *Iacob*, there is a sinne vnto death saith Saint *John*, I say not that yee should pray for it saith he, but this he saith, we know that every one that is borne of God sinneth not, that sinne, but he that is begotten of God, keepeth himselfe pure, and that wicked one toucheth him not, albeit with *Jonah* he may be angry, albeit in the strength of his malady, hee may curse life, and wish death, yea never to fall into that sinne of death.

Thus have we performed a worke of love, to draw *Jonah*

out of the ditch, and have preserved all *Jonasses* from the like danger of sinking.

What remaineth but the conclusion only? and it shall be briefly folded vp in a few conclusions or generall vses, deduced from this which hath beene said.

I. And the First shall be a point of exhortation, and this to the Saints of God, molested in this their mortall condition with varietie of temptations, and of passions, that they may learne the way to peace, and when they finde by the pulse of their affections, a strong inclination to *Jonah's* disease, they may vse these remedies to allay the fury, and settle the tranquillitie of their owne soules.

First, let them consider against whom they doe oppose in their anger, is it not against the great and mightie God? The Thistle in Lebanon, sent to the Cedar in Lebanon, saying, give thy daughter to my sonne to wife, or take thou my daughter to thy sonne to wife, and there passed by a wilde beast that was in Lebanon, and trode downe the Thistle: Thus said *Joash* King of Israel to *Amaziah* King of Iudah, when he sent this message, let vs looke one another in the face, and this is the least of a thousand that I can say, when we dare provoke the God of heaven to his face.

Can we throw downe mountaines by our might, or dry vp the sea at our rebuke? Can the Toade (as the Fable hath it) equall the Elephant in bignesse, though shee swell, and swell, and swell againe, and burst in swelling?

O then let vs remember that arrowes shotte vp into the ayre, returne vpon the head of the shooters, and pierce downewards.

Againe, consider thine owne deservings, for sure thou hast good cause to be angry with God and why? thou hast from time to time so well deserved at his hands.

It is the mercy of the Lord that we are not all consumed saith *Jeremy*, and truly wee are lesse then the least of all his mercies, therefore the vse is soveraigne which the same Prophet maketh, *Lament. 3.* Wherefore doeth a living man complaine, a man for the punishment of his sinnes? Let vs search and try our waies, and turne againe to the Lord; Let



Let vs lift vp our heart with our hands, vnto God in the heavens, &c.

Thirdly, (to passe from this) iudge not of Gods favour to thee, or his righteous proceedings in thy cause or person, from the sense of thy present sufferings, but from the end and issue which commonly God makes of his Saints afflictions: and therefore whereas now thou art vnder, and thy feete sticke fast in myre and clay, pray vnto God with *David*, that he would advance thy head, and set thee vpon the rocke which is higher then thou; so shalt thou be able to looke about thee round, and with comfort behold the hilles, and dales, spacious forrests and groves, thou shalt then (with correction of thy passed folly) perceiue plainly the causes, the reasons, the end, issue of Gods wise and gracious proceeding with thee, and perceiving shalt praise and magnifie his name for it.

The Warre-like Souldier, while the heate of the battell lasteth, heares and sees nothing but confused noise and garments rolled in blood, the pransing of strong horses, the ratling speares, Bellonaes rage with the clashing armes, and clanging trumpe, doth astonne his sense for the present, and hee hath no leisure so long, to thinke of the countrey of Peace, the Ensignes of Honour, the Garlands of Victory. Victorious when he doth retorne from the spoyle of his enemies, then he rides in the Chariot of Triumph; Trophies are erected, he doth with ioy recount his dangers passed, glory in his wounds received, when all tongues doe sound his praises: *Saul* hath slaine his thousand, and *David* his ten thousand.

Even so when the Warre-fare appointed for vs, is accomplished, we shall stand vpon Mount Sion, Victorious, beholding the *Ægyptians* dead vpon the shoore, and shall sing the song of *Moses*, the Horse and his ryder are throwne into the Sea; Principalities, and Powers are vanquished and subdued, and we shall raigne for evermore.

Secondly, My second vse shall be also of exhortation, but this to the troublers of Sions peace, and Edoms children who insult vpon her desolations.

It is necessary saith our Saviour, that offences come, but woe be to them who are the causers, and grieve the soules of Gods children, for they doe not alwaies labour of their owne inward griefes, and private distresses of their owne soules from within, *Eliab* flies from the face of *Iezabel*, and growes weary of his life, woe be to *Iezabel* therefore, who is the cause of it.

In the meane time the Saints groane and cry out for the wrongs done vnto them, and grow impatient of spirit, because the Lord doeth not worke the deliverance, shall we say (howsoever their impatiencie is not to bee excused) that the world who hath procured their vnrest, shal escape unpunished? or that the soules shall not be heard, who to this day cry from vnder the Altar, how long o Lord, holy and true, doest thou not iudge and avenge our blood on them that dwell on the earth?

Remember the parable of the widow, and vniust Iudge, avenge me of mine adversary saith shee, avenge mee of mine adversary, and still shee cryeth, avenge mee of mine adversary, he would not for the iustnesse of her cause heare her, but her importunity prevailed.

What's the vse our Saviour makes thereof? the answere ariseth by a gradation, shall not God much more Iudge and revenge, who is a iust Iudge, and in a most iust and rightfull cause, and that in the behalfe of his children, his children which doe not onely call, but cry, and cry, day and night? shall not God avenge his owne elect, saith he, which cry day and night vnto him, though hee beare long with them? As who would say, there is no sense nor reason to the contrary, and therefore he saith plainly, I tell you, he will avenge them speedily, *Luk. 18.*

Thirdly, In the third place; Let vs learne to bee advised of this one thing, how wee spend our iudgements vpon any whom we yet see labouring vnder the crosse; least proving vncharitable in our censure, it proove to be our turne next to vndergoe the same tryalls, vnder which wee see our brother with some bitternesse of spirit wrastring for the present.

Alas, If we iudge onely from the outward behaviour and  
externall



external effects, which for the present affect our senses, *Jonah* then is already condemned by our doome, and how hardly must it goe with all those famous Worthies before named?

Rather, Let vs enter into this account with our selves, and say, good God, if *Jonah* indued with a farre greater measure of holinesse then poore I, did proove thus fretfull and impatient vnder the hand of God, how lesse able should I have beene to have borne but halfe the burden he sustained?

If *Eliab*, *Moses*, *Jeremy*, *Iob*, had not the power to master their unruly passions, sure then, if I be not conscious to my selfe of the like weakenesse, I never came vnto the tryall, or how weakely should I resist in the day of euill?

A man that lyes groveling on the ground, and sends forth lamentable groanes, wee know not well the anguish of his spirit, yet this we know, that he is terribly indisposed, yet for all this (though the sight of all men, and in his owne thinking too, he be as a man most desperately forlorne and miserable) he may notwithstanding by the helpe of some cunning Physitian and Chirurgion be recovered and set vpon his legs againe.

This comes to passe more ordinarily in the diseases of the soule, then in the distempers of the body.

The more bitter bee the words of *Jeremy*, and the more extreamely we heare *Jonah* to take on, the more deeply let vs iudge of them, that they have drunke of the cuppe of affliction, the bitter cup of worme-wood and gall.

And this I finde God himselfe to have taken notice of, and in a tender regard and compassionate feeling of her sorowes, thus to comfort his poore distressed Church by the Prophet *Isaiah*.

Awake, awake, stand vp O Ierusalem, which hast drunke at the hand of the Lord, the cuppe of his fury, thou hast drunke the dregs of the cup of trembling and wrung them out.

A man in drinke (we vse to say) is not himselfe, and therefore I finde added in the same place, and with it I conclude the point.

Heare now this, thou afflicted and drunken but not with wine,

wine, thus saith the Lord, the Lord and thy God, that pleadeth the cause of his people. Behold, I have taken out of thine hand, the cup of trembling, even the dregges of the cuppe of my fury; thou shalt no more drinke it againe, but I will put it into the hand of them that afflict thee, which have said to thy soule, bow downe that we may goe over, and thou hast laide thy body as the ground, and as the streete to them that goe over.

Fourthly, But now lastly, let mee adde the conclusion of the whole matter, what's the conclusion of this whole dispute, contention or contestation betweene the Lord and *Jonah*? A Song of praise, a Meditation of due thankfulness, Blesse the Lord o my soule, and all that is within mee, blesse his holy name.

Blesse the Lord o my soule and forget not all his benefits, who forgiveth all thine iniquities, who healeth all thy diseases, who redeemeth thy life from destruction, might *Jonah* well say, and crowneth thee with loving kindnesse and tender mercies, let every one, who hath tasted the same cup with *Jonah*, confesse.

O *Jonah*, how great was thy offence! how heavy *Jonah* was thy anger? wherefore came not thy saying to passe? or why did not death prevent thy wish, since thou thoughtest it no sinne to be angry with God? had it not beene too light a recompence for this thy rebellion, to have sent thee hastily quicke into the grave with thy sinnes vpon thy head?

Behold, death even called for, doeth not appeare, the Lord is more mercifull to *Jonah*, then *Jonah* to himselfe; man is angry with God, God is not angry with man. What shall we say?

The case is not *Jonah's* alone, O *David*, how troubled doeth the course of many of thy *Psalmes* runne? why doest thou forget mee o God? why art thou absent from the the words of my complaint o God? Awake o Lord, stand vp and iudge my quarrell.

Thus speakes *David*, and much more, as a man not well pleased with his God, and as though the Lord were asleepe or deafe, or blinde, or forgetfull, as if hee would not  
or



or could not regard the cause that was equall.

Yea but this same *David* at other times hath recollected himselfe from this errour, and hath as plainly noted the reason of the Lords more gracious and louing dealing both with himselfe and all Gods children els.

For hee knoweth whereof wee bee made saith hee in the Psalme before cited, he well vnderstands our frame, he remembreth that we are but dust, therefore like as a father pitteth his owne children, so the Lord pitteth them that feare him, and shall set our sinnes as farre as the East is from the West.

Therefore also sayth another Prophet speaking in the person of God, I will not contend for euer neither will I be alwaies wroth: For the spirit should faile before me and the soules which I haue made.

For the iniquity of his covetousnesse was I wroth and smote him, I hid me and was wroth and he went on frowardly in the way of his heart.

I have seene his waies and will heale him, I will lead him also and restore comforts vnto him and to his mourners, *Isay. 57.*

Here is the goodnesse of our God and the whole worke of our saluation; this is his glory which he will not impart to others, nor to our merits or any desert in vs, (for we are a froward and most vntoward generation in our selues).

And this is the whole benefit he expects at our hands the calves of our lippes, and herevnto he hath ordained vs in his beloved before the foundation of the world, that wee should render vnto him the sacrifice of praise, a thankfull acknowledgement from the ground of our hearts: Bless ye the Lord, as before.

For this cause is it that the Saints in glory (whose felicity in part is shadowed by those foure and twenty elders. *Rev. 4*) fall downe before him that sits on the throne, and worship him that liveth for ever and ever, and cast their crownes before the throne, (as acknowledging their owne vnworthynesse) but thus they say.

Thou art worthy O Lord to receive glory and honour

and power; for thou hast created all things and for thy pleasure they are and were created.

Sing we vnto the Lord a new songe, for old things are forgotten and all things are made new, a new heaven and a new earth, a new Ierusalem from aboue.

And old things are cleane passed away, for there shall bee no more sorrow nor crying nor paine saith *S. Iohn*, there shall be likewise no longer infirmity nor disease of minde nor body, there shall not be those vexations nor yet those vexing causes which here we both meete and carry about with vs.

The tempter cannot reach vs there, temptations shall be banished for euer. Anger hath no place in heauen: *Jonah*, thy branch shall flourish and thy gourd it shall not wither, the Sea shall not toss thee, the whale shall not eat thee, the Sun shall not smite thee, the fire shall not burne thee.

Who then can be angry or euill affected when God shall shew himselfe most willing to please vs? when he shall make all things, worke for our contentment?

O Lord I am ashamed now saith *Jonah*, when I consider this thy most wonderfull goodnesse, I doe repent of this my foolish anger and begin to waxe exceeding angry, that euer I was moued to anger against so good so mercifull so gracious a redeemer, who doest not onely passe by our offences when we haue most hainously prouoked thy iust displeasure, but hast also reserved & laid vp in store for vs most vnderferuing wretches, such good things as passe mans imagination to conceive.

O Lord God mercifull and gracious, long suffering & abundant in goodnesse and truth, accomplish thy good word vnto thy seruants and shew vs thy glory, that we may live and never dy that we may live and praise thee eternally.

*Amen.*

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**N**OW, to call thee backe a little, friendly Reader, to the matter of my text, and withall, if I may persume to communicate my selfe vnto thy good nature, I would intreat thee for the Author thus to iudge.

that



That he fell not by his hap-hazard vpon his text, or that hee hath not had a feeling of the same. What learning call you that which doth carry in hir bosome a sense or feeling of hir knowen principles? It hath the name of *knowledge experimentall*, which cannot be attained by all the search of meere study, and is to bee preferred before all humane learning acquired by the documents and precepts of men.

Who can describe the image of God the father, or portray out the shape of the holy Ghost, or expresse the glory of the blessed Trinity? The meanest Christian who hath God in his heart doth retaine a sounder knowledge of his maker by those hidden operations felt within, then the stoutest Philosopher in the height and sublimity of his soaring speculation, or those better learned clearkes, who can dispute subtilly aboue the Trinity, yet want power to please the holy Trinity.

O but that knowledge is full of danger my text speaks of, and who would wish to be possessed with such a feeling as *Jonah*, was? not I, not thou, nor any man; yet take heede, thou maiest be over-rash in iudging. For why? anger doeth sometimes and that ordinarily presuppose love. O fearefull case, is *Jonah* angry with God, saist thou? an other is of this minde, is it possible in a fraile man, to conceive anger against the great God? whence springs this familiarity betweene heaven and earth? *ant quam nuper è caelo descendisti Jonah*, how lately camest thou out of heaven O *Jonah*? yea sure, by the very nature of the speech must be implied a certaine intercourse of favour and loving commerce betweene the heavenly God and vs. Why els is any man angry with his fellow, but in a conceyt that he hath bin requited euill for good, and the fruits of hate where hee looked for the effects of loue?

Why then, euen hence in like manner arise those manifold heart-burnings and great disturbances of the Saints quiet; since they have bin assured of Gods love, but want all signes thereof in their distresses. Is this the part of a loving father think his misbelieving children, to neglect their suites who call day and night vnto him? what's become of his promises and those mervailous workes our forefathers have told vs of

wherefore doth he not arise and helpe vs and that early ?  
O my God, I cry in the day time and thou hearest not, and  
and in the night season also my soule refuseth comfort. Here  
our faith begins to stagger, for what ? hath God forgotten  
to be gracious, and will he be no more intreated, and is his  
mercy cleane gone for evermore ?

Then the spirit is almost tyred with waiting, and the flesh  
growes monstrous vnruly. God is not so good as his word,  
for he hath promised, if in trouble we call vpon him, he will  
helpe vs, but he regards neither our calling, nor cryes, nor  
teares. O now the spirit waxeth hot, and the blood doth  
boyle within the veines: and thus our anger ariseth against  
God, a thing not impossible, as you see, nor yet allowable,  
to the Saints most incident, and to the best of Saints, more  
ordinarily then to the worst of hypocrites, or any other to  
the state of grace not yet called.

Indeede, for these, I doe not reade of many, or any ex-  
amples in this kinde, to have entred Contestation with the  
Lord, as *Jonah* here hath done, nor is it the *Nabals* of the  
world, but the *Dauids* who mourne in their prayer, and are  
vexed. For vpon what grounds can they challenge God of  
his promise, and expostulate ? where hath God bound him-  
selfe vnto these with an oath, that he will be their God, and  
of their seede for ever ? how oft have they called vpon him  
in faith, and wept vnto him in zeale ? what love to his ordi-  
nances, what trust to his Word, what assurance of his mer-  
cies, what consolation in his promises, hath beene at any  
time in their hearts residing ?

I am not angry with the Sunne when it shineth to the An-  
tipodes, nor with the Starres, because they runne round ; I  
am not angry with the Windes at Sea, when my house by  
fire is burnt at home, or lastly, why should the Malefactor,  
who cryes guiltie at the Barre, be angry with the Iudge, who  
gives sentence according to the law vpon his offence ?

Even so truly, the wicked foolish, who say in their hearts  
there is no God, and doe impute their good and bad hap to  
blinde chance or fortune, who are men of an other world,  
and strangers to godlinesse. I see no reason their anger should  
reach



reach, whether their beleefe doth not. Yea truly when they are haled before Gods iudgement Seat, as Malefactoris arraigned, their guiltie consciences proclaime woe immediately; but then begins their anger and desperate rage, when the scalding plagues of Gods wrath doe begin to torment their bodies, and the horroure of deadly darkenesse doth cease vpon their soules for their wilfull blindnesse and folly, and their rage is not only against God, but in a remarkable kinde of iustice, against their owne members, they gnawed their tongues and blasphemed, *Rev. 16.*

But if their malice breake out against God or his Saints sooner (as oft it doth) it is then a fearefull preparation to these eternall woes mentioned, and hath more properly the name of malice then of anger. For what difference is there betweene the anger of Gods Saints, and of his enemies? even such as I have shewed, as is the anger betweene two friends, and two most contrary enemies.

These things (gentle Reader) I have more deeply searcht into by occasion of my Text, not that I presume herein to commend vnto thee any rare point of skill: for that which may fall out to be rare in the course of my studies may have beene more soundly noted in the labours of other men, and perhaps is not new vnto thy iudgement; nor to this end doe I it, to commend the feeling of this knowledge vnto any, not so farre experimented in this kinde of learning which wee have from *Jonah*; but to this end rather, that wee may bee wise to put a difference, and be suspended from rash iudgement concerning the state of diuers Gods Elect, wrastring here in this vale of misery, falling and rising, foyled, and sometimes foyling like prevailers, and that herein we studie true thankfulnessse to the sole-worker of our salvation, who preserveth the soules of his Saints from going downe into the pit of desperation.

For my selfe (Christian Reader) I was angry with my God, and knew it not; very angry but did not well consider it. How manifold are thy tryalls? O how various and wonderfull art thou in the exercising of vs thy fraile creatures? *Vsque quo Domine, vsque quo*, shal not my griefes and groanes,

my deepe sighings and often teares, and strong cryes, be full effectuall in thy sight, to manifest thy power within, to vtter thy praise abroad? O those hills of peace, where are they? why hast thou caused me to hope in thy word & hast not furnished me vnto the battel? why was I called —? but returne now vnto thy rest, O my soule, and hope yet confidently. I was angry and mourned in my prayer and was vexed: was it not in thy temple, O God, in thy temple that my soule was exceedingly cast downe and troubled? in thy temple therefore will I praise thee, because there thou spakest peace vnto my troubled soule, and didst allay the heat of all my discontented passions, saying as sometime thou didst vnto thy servant *Jonah*, *Doeſt thou well to be angry?* Thus, even thus thou rebukedst the windes and the waves of all my inward commotions, and there followed immediately a great calme, praise the Lord O my soule and all that is within me praise his holy name. For it was not flesh nor blood then which then was in the strength of impatency and stamped with the foot, it was not flesh and blood that did reveale, that did put this good motion into my breast, but my father in heaven, therefore praise the Lord O my soule.

At this time I was assigned to the Crosse, & had not yet chosen the Text I meant to treat of: the choise was soone made; For what more acceptable service to our God, more pleasing to his Church, more effectual for the preachers of his word to deale in, then to expresse their minds vpon those Themes, the power whereof hauing first subdued their owne affections doth with greater force from them flow forth vnto others, and procure more ample glory to his name, vnto whom the whole action and efficacy of the worke is in speciall wise to be referred.

Thus have I made my selfe a foole in glorying, but it is in my infirmities, and if for this I be disdained of the *Michals* of the world, I will study to become yet viler in their eyes, that Gods power by my weaknes may be exalted. Is not this the end of all our beings? and ought we not by all meanes whether by precept or example or however labour here vnto? whether we be besides our selues saith S. *Paul* to the

*Corin-*



*Corinthians* it is to God, or whether wee bee sober it is for your cause and hee is no follower of *Paul* as hee followed Christ in this, who will not thus indeavour to become all things to all men, that of all sorts he may gaine some to God and he that respecteth his owne credit private opinion and speeches of others, before the winning of souls, he is ashamed of the Gospell of Christ; a shame of all others most shamefull and onemost vnworthy to be a minister of the new Testament.

Thus Christian and friendly Reader and one of the household of faith whose love I doe onely imbrace, have I not made my selfe strange vnto thee, and for this cause desire the fruit of thy prayes to be assistant vnto me that I may open my mouth with boldnesse in the cause of the Gospell wherunto I have traviled and am yet in paine. I beleevd and therefore did I speake saith *David*, but I was sore greived. I

also beleevd, the same have I preached, the same againe have I penned. Now to all those who love the Lord

Iesus, I conclude, Grace be vnto them,  
and Mercy, and vpon the  
Israel of God.

FINIS.

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21 JUL 1964

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